OBSERVATIONS

ON THE

UNFULFILLED PROPHECIES

OF

Scripture,

WHICH ARE YET TO HAVE THEIR ACCOMPLISHMENT,

BEFORE

THE COMING OF THE LORD IN GLORY,

OR

At the Establishment of His Everlasting Kingdom.

BY

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ADVENT," &c. &c.

"The great day of the Lord is near, and heareth greatly, even the voice of the
day of the Lord"—ZECHARIAH I. 14.

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ERRATA.

Page 3, line 18, for nation read nations.
.. 55, .. 22, .. climbed .. climbed.
.. 221, .. 13, .. of .. on.
.. 286, .. 17, .. passed .. possessed.
.. 289, .. 29, .. latter .. former.
INTRODUCTION.

Whatever may be the opinion formed respecting a considerable portion of those numerous works, which have appeared of late years on the subject of prophecy, we cannot but rejoice, that this important subject should by these means have become an object of more serious consideration, and of more general interest; for that spirit of inquiry which is now abroad, as though the Church had suddenly awaked from a long sleep, does no more than comply with the apostolic injunction respecting "the word of prophecy:" "whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise." *

The object of the present attempt is to lead the attention of those who are waiting for this glorious "day, when the Son man is revealed," to those portions of the word of prophecy, which still remain unaccomplished, in order to mark those things which have yet to come to pass, before "the end shall be."

Prophecies, which have already had their fulfilment, we contemplate in their accomplishment on the page of history, or in the present circumstances of the church and the world, and thereby learn the meaning of their language and symbols. Those expositors indeed seem to me to have succeeded best, who have most abstained from hypothesis and artificial schemes of exposition, and have most simply resigned themselves to the

literal construction of scripture, and to history, as the best interpreter of prophecy. To history I mean in the hands of its most approved writers, who have carefully cultivated this branch of study, estimating by their own intrinsic importance, the changes and revolutions which have taken place among mankind, and, according to the greatness of the crisis and the actual combinations of events, have determined and marked off those principal epochs and eras, which are to assist us in tracing the history of the world, “since the fathers fell asleep,” especially among those nations which have in any way been connected with the church of Christ upon earth.

In the patient and persevering pursuit of this line of study, with a view to the interpretation of prophecy, the pious Christian, who has sufficient leisure, will find abundant satisfaction: often, as he proceeds, comparing history with scripture, will he be led to the recollection of those words of our blessed Saviour, respecting the first great object of his church’s expectation: “and now I have told you before it come to pass, that, when it is come to pass, ye might believe.”

In directing our attention to the prophecies yet unfulfilled, we cannot of course avail ourselves of the guidance of history: only so far that, as we believe them to be unfulfilled, because we cannot find their accomplishment in the records of the past; so by a careful consideration of the historic events, which have shewn the meaning of the language and symbols, of already accomplished predictions, we may hope to gain some insight into the proper mode of understanding the word of prophecy in general; and from analogy, at least, to gather some hints respecting the character and nature of those persons and events, which, at a future period, are to answer to the types and symbols of the yet unaccomplished prophecies. Our information, doubtless, will not be sufficient to enable us to give an exact detail of future events, or a full picture of the ages to

* John xiv. 29.
come, but may yet suffice to supply us with some general characteristics of the principal actors in those last scenes, and a general outline of the principal events which shall precede or usher in the "coming of the Son of Man in his glory."

Though clouds and darkness surround us, we are expecting the breaking of the brightest day that ever dawned on the creation of God; and until that day arrive, we would, according to the apostolic precept, before referred to, give heed to the "word of prophecy," thought it be but as a light shining in a dark place, being well assured that he who caused it to be lighted for the benefit of his church in this dark period, and promised that his Spirit "should shew us things to come," will not withhold altogether his blessing from the weakest attempt to follow his directions—"lest that day should come upon us unawares."

If I am not mistaken respecting the prophetic era in which we live, and respecting those signs of our times, which, as "the sky red and lowering," betokens "the foul weather," seem to indicate the near approach of the conflicts of the last times, our days are fallen low indeed in the series of predicted events. The glass of prophecy seems to have but few grains of sand to run out. The opinion, which not a few have formed, and that not hastily and on slight grounds, is, that we live in that period of time which is symbolized by the sixth vial in the vision of the revelation,* the last but one of "the seven last plagues," in which "is filled up the wrath of God." Touching, therefore, on that very epocha, when a voice in the heavenly vision is heard, proclaiming, "Behold I come as a thief; Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."†

Now, if there be but a probability of this, the slightest cause for suspicion that it may be correct, or in point of time anything near correct, ought not an alarm to be sounded? Should it, after all, prove false, or a little premature, will blame

* See Appendix I. † Revelation xvi. 15.
as great attach itself to the watchman, as it would, if, for want of due discernment or diligence of observation, he saw not the sword coming, and therefore gave no warning? It were better that our admonishers should be somewhat too credulous and susceptible of impression, and should a little prematurely disturb the slumbering church and unsuspecting world, than that they should be "slow of heart to believe," too cautious in their silence, or from the habit of previous studies, or too nice a sense of their own reputation, should be waiting for more clear demonstrations, when, perhaps, the alarm will come too late. And surely those, who so confidently and so vehemently deprecate all inquiry on the subject, as presumptuous and indulgent of an idle curiosity, should have "stood in the counsel of the Lord," and ascertained, beyond possibility of mistake, that no danger or scenes of awful trial are at hand, before they had so angrily rebuked those who have taken alarm. Since by their confident denials, they may, in a most awful crisis, be proclaiming to those who are walking in the imaginations of their own hearts: "ye shall have peace, no evil shall come upon you." "To-morrow shall be as this day, and much more abundant."

Besides, whatever it may be to others, the prospect of the speedy coming of our Lord Jesus Christ is full of comfort and encouragement to the afflicted people of God, who "are sorrowing while the world rejoices;" and should we not wish, if it may be, to the helpers of their joy, rather than arguers for a longer deferred hope? They have been taught to fix their expectations on the day of His appearing and kingdom as "the sum of all their joy!" To this they look, for the removal of all the ills, and for the redress of all the wrongs they suffer now, or see inflicted on the poor and oppressed part of their fellow creatures, in all the regions of the globe where the human race has been extended. They have, indeed, for themselves a prospect, after a few years more, of a private dismissal from these scenes of wickedness of sorrow and confusion, when
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they shall "fall asleep in Jesus;" but the Spirit of their heavenly Father has endued them with that zeal for his great glory, and that brotherly-kindness and philanthropy with respect to their fellow creatures, that this does not completely satisfy: nor do they find it to be the topic of consolation commonly held forth to them in holy scripture. They may enter into peace, and be no more themselves, disquieted by what is passing in this present evil world; but they leave the Lord's people still in tribulation, and his holy name profaned, the earth groaning still beneath the curse, and the children of men gathering its fruits in labour and sorrow, all the days of their life, and oh! in what multitudes, each passing hour, returning to the ground out of which they were taken, without apparent hope of the salvation of their souls! Perhaps, too, they themselves must leave behind some tender connections, who will need their help and counsel, or must carry alone a heavier burden when they are removed! The scriptures, they have observed, very uniformly direct the mourners for consolation, not to the day of their departure out of this life, but to the day of the coming of the Lord in glory; to the resurrection of the just; and to the establishment of the dominion of the "King of peace and righteousness" over all the renovated earth.

It is with reason, therefore, that they "love the appearing" of "the righteous Judge;" because, though deeply convinced of their own sinfulness, they have been led by the Holy Ghost, to believe "in the righteousness of God their Saviour;" by the same Spirit they have been sacramentally grafted into Christ, and caused to grow in newness of life by the nourishment which a quickening Saviour supplies; they have been sealed by the Spirit of adoption, and have some earnest and foretaste of their being partakers in the resurrection and heavenly glory of their Lord. On these grounds, and on these alone, they humbly trust, though deeply sensible of their infirmities and many imperfections, that "they shall not be ashamed before him at his coming." "Whom having not seen they love; in whom,
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though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory." The same "grace that bringeth salvation," and "teaches them to deny all ungodliness and worldly trust, to live soberly, righteously, and godly in this present world," bids them also to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,"

To persons so minded, and especially in times of private affliction or of public perplexity, no token in the passing events affording a probable inference, that the coming of the Lord is approaching, will be viewed with indifference, but will be welcomed and embraced as affording a consolatory hope of deliverance. The expectation will be a balm to "the righteous soul, vexed from day to day, with the filthy conversation and unlawful deeds of the wicked: in times, when in the cause of religion and justice, every helper seems to be withdrawn; when "His leadeth counsellors away spoiled," and "taketh away the heart of the chief people of the earth," when all proclaims "cease from man whose breath is in his nostrils:" and surely, to be admonished of the lateness of the hour, is well calculated to enforce the exhortation of our Divine master: "Work while it is called to-day." "While we have time, let us do good unto all men, especially to them that are of the household of faith."

The watchful Christian may, indeed, sometimes need a caution, lest his fond hopes precipitate his judgment, and he be too "soon shaken in mind, or be troubled" by the groundless speculations, or the too hasty and peremptory dictates of some, who inconsiderately thrust themselves forward as the guides of the church in the interpretation of prophecy. It may be necessary to bid such to consider, as St. Paul does the Thessalonians, in a more early stage of the church's expectation of the coming of her Lord, that that day shall not come, except there come something which has been so predicted first. We should, therefore, consider, whether, though much
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has been fulfilled since the Apostle wrote, there may not be yet some few events, foretold in unaccomplished prophecy, which we know must precede the "coming of the day of the Lord, and our gathering together unto him." And although I believe that that "day of Christ" is now at hand, yet I conceive there are a few things must come to pass first; among which are two events, that stand most prominent in the prophetic vision: a previous return of some parts of the natural Israel to the Holy Land, and their quiet settlement there; a spoliation and still further depression of the papacy by the powers who had hitherto upheld its grandeur, and submitted to its exactions.

This latter event, indeed, if we examine the present phenomena in the political horizon, may seem very near at hand—the spiritual monarchy of Rome to have passed away already; and the former may not be far off, though we have only heard as yet, some distant rumours of such a rising sign.* For, what will have struck the minds of those who have for any considerable time pursued the study of prophecy, is, the unwonted rapidity with which great political events, disordering all the boundaries and relations of Christian nations, have taken place, and are still taking place in our days. Of this every one is sensible: O, surely! "The day of the Lord is near, it is near and hasteth greatly, even the voice of the day

* Respecting the present state of the Jews, we read in a recent periodical, "their actual numbers may perhaps not exceed six millions—numbers, however, probably greater than those over which Solomon reigned;—and of these six millions there may be resident in the contiguous countries of Moravia, ancient Poland, the Crimea, Moldavia and Wallachia, above three millions, except within the countries which formed Poland before its partitions, their population contained in any one European kingdom, cannot, therefore, be great. Yet so essentially are they one people, we might almost say one family; and so disposable is their wealth, as mainly vested in money transactions, that they must be considered as an aggregate, and not in their individual portions. Would
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of the Lord!” And although the scoffers of these last days may have found, and may still find, occasions to mock at the disappointed expectations of his people,—“where is the promise of his coming?” let them not be discouraged, or be tempted to neglect the sure word of prophecy. The direction is: “though it tarry, wait for it.” “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receives the early and the latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh.”

We are often admonished, in regarding passing events, and watching for the fulfilment of prophecy, lest our imagination should be distorted with the love of the marvellous; and certainly the admonition is not always unnecessary; but we must remember that “great is our God and great is his power, ay, and his wisdom is infinite!” When we are inquiring what God is about to do, we may expect that some things will be marvellous; that one bond of this people of most tenacious memory were not an indignant and resentful feeling of the cruelties and persecutions heaped on them in old times, by various nations of the earth, and not least by our European ancestors; and fixed in their minds by the contempt and slight of an age which abhors the name of barbarity!” “But if they are kept together in some measure by the sense of their wrongs, it is hope wrought up by faith to the highest degree of certainty, that forms the most powerful bond of their identity, and constitutes them a nation apart, which can be bound to no Gentile government by permanent ties of citizenship. This feeling exists so strongly, and with such increasing intenseness, that many Jews of late years, under the persuasion that the accomplishment of the restoration of Israel is at hand, have actually transported their wealth and their families to Syria, quitting the milder rule of European governments for the exactions and tyranny of a Turkish bassa. Twenty years ago there was at Saffet and Jerusalem but a small number of Polish Jews, some few hundreds at the most; there are now, at the very least, ten thousand.”—Quarterly Review, July, 1828.

* James v. 7, 8.
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lous in our eyes, an exercise for our faith, ever met perhaps by the oppositions of science falsely so called. For, confessedly, "the right hand of the Lord bringeth mighty things to pass:" the awaking of one out of sleep, is permitted us in scripture, to use as a metaphor of the resumption by Divine Providence, of that miraculous interference in the affairs of men, such as our fathers have told us concerning "the noble works that God did in their days, and in the old time before them."

But there is a cause of error of an opposite nature, requiring in the expounders of prophecy still more serious caution—I mean that cold, and, I think, degrading style of interpretation, which some have vaunted as most rational, which affects to consider all the sublimest language of the prophetic scriptures, as the bombastic imagery of an Eastern Poetry, a species of "Hieroglyphical grandiloquence," whose high-wrought description, whether of threatened judgments, or of promised mercies to come, are to be conventionally understood and taken to mean in reality nothing very great or extraordinary!

To adopt this style of interpretation, as a late very learned prelate has justly remarked, "is to suppose that the prophets describe things comparatively small under the greatest images; and this being once granted, what assurance have we that the magnificent promises to the faithful will ever take effect in the extent of the terms in which they are conveyed? The language of prophecy is, indeed, poetical and figurative; but the hyperbole is a figure which never can be admitted in the Divine promises: on the contrary, it is always to be presumed that more is meant than the highest figures can express adequately."*

These sentiments, surely, are most honourable to the truth of God, and will be found most conducive to the right understanding of his holy word. "The deep things of God," and "the words" "which the Holy Ghost teacheth," are not to be judged of as the metaphors of human rhetoric, nor supposed

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to have been drawn up, according to the rules which regulate "the enticing words of man's wisdom, and their "great swelling words of vanity." In the grandest language that displays the threatened judgment or the promised mercy, I doubt not, we shall not fail, when all is fulfilled, to find every where the simplicity of truth: "Heaven and earth shall pass away, but my words shall not pass away."

The language of prophecy, as of the scriptures in general, is confessedly often figurative, and on some occasions, no doubt, it may require a nice discrimination to point out what is figuratively to be understood and what literally. "Comparing spiritual things with spiritual," should, of course, be the plan pursued, in places where difficulty occurs. I think, however, the remark of Hooker, "I hold it for a most infallible rule in expositions of sacred scripture," that, "where the literal construction will stand, that which is farthest from the letter is commonly the worst,"* is worthy of the greatest consideration, in all our attempts to explain the word of God, and especially so in our endeavours to understand the language of unfulfilled prophecy; and here too, from the sense of our partial knowledge, we should hesitate much in drawing our conclusion that "the literal construction will not stand."

This we know, that "the very image" of every "shadow of good things to come," which yet falls upon the Church of Christ, must stand forth before us; every oath and covenant of God, the language of whose promise, if we may so speak, though oftentimes remembered, is not yet exhausted, must be so kept and fulfilled by the "God of Truth," that his servants "shall know in all their hearts and in all their souls that not one thing has failed of all the good things which the Lord their God spake concerning them."† The complete and ultimate verification not only of every typical prophecy that remains unfulfilled; but the completing and filling up of every typical

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or symbolical fulfilment of prophecy, where any thing has fallen short of the original prediction, all these are the subjects of unaccomplished prophecy—and "one jot or one tittle shall in no wise pass from the law" "and the prophets," "till all be fulfilled."

We would, therefore, in humble hope of the blessing of God, availing ourselves of what we have learned from the accomplishment of former prophecies, direct our attention to what remains to be fulfilled, and prepare ourselves to mark the signs in the passing event of our times—and surely they are eventful times!—and with the "word of prophecy" in our hands, we would watch the openings of Providence, as he "that changes times and seasons, removeth kings, and setteth up kings," shall be pleased to disclose during the short day of our pilgrimage upon earth. We would obey the command to "watch," and should the Lord delay his coming till our appointed hour is past, our watch will be relieved, by those who shall arise after us. And we, if we "have obtained like precious faith" with them of old, shall depart and be with Christ in spirit," while our bodies sleep in the dust of the earth, till the full time is come: and, with Daniel and all the redeemed out of mankind, "we shall stand in our lot at the last day."
ADDENDA.

I have thought it expedient in most of the passages of Scripture quoted in this work, to retain the original names applied to the Deity in the sacred volume, conceiving this practice to be always useful, and, on many occasions, of the highest importance.

These names are, principally, five in number, El, Shadai, Sabaoth, Elohim or Eloah, Jehovah or Jah.

For my notions respecting the derivations and meanings of these Divine names, I beg leave to refer to a publication on the book of Job, Part I, Sect. 1, and will here only briefly recapitulate what I believe to be the chief idea, respectively denoted in these names of Deity.

1. El, the Omnipresent, "under the notion of proximity"—"coming close up to every thing." Acts xvii. 27, 28, may therefore be conveniently quoted to express its meaning, where St. Paul declares to the Athenians, "The unknown God," as "not far from every one of us:" "for in him we live, and move, and have our being."

2. Shaddai or Shadai, the Almighty,—particularly in this view—"the Supplicator of all sufficiency to his creatures." St. Paul's words may serve for an explanation: "not that we are sufficient of ourselves, our sufficiency is of God:" "my God will supply your need:" "God is able to make all grace abound towards you, that ye always having all-sufficiency in all things, may abound in every good work."

3. Sabaoth (Lord of Hosts) I regard as one of the divine names; it implies, literally, "the Warrior, by way of eminence"—"the mightiest of all who engage in the array of battle." The full manifestation of God in this name, will be, when in "the great day of the battle of Almighty God," one appears with the armies of heaven, as the Avenger and Redeemer, "Who in righteousness doth judge and make war."

4. Elohim or Eloah, has given occasion to much disquisition. I would briefly sum up its pregnant meaning. The object or objects of any man's religious trust and worship is, or are, His Elohim; but to us there is but one Elohim,—the Elohim of revelation,—manifested to those who are taught by him, not "as one only person, but as three persons—Father, Son, and Spirit;" yet still one undivided Deity—manifested to those whom he acknowledges as "his people," or "his children," in a
covenanted relation, as shown in the dispensation or economy of the Christ: which dispensation, was from the beginning ordained, and ordered in all things, foreshewn in mystic rites of sacrifice and purification: its gracious benefits moreover were often pledged, and promised, and even confirmed by solemn oaths,—whence many derive the term Elohim, as though he were "a sworn God" to the heirs of promise—all that believe in his name. But this covenant, long the hope of the church, was only actually made, "put in force," and carried into execution over the dead body of the crucified Saviour, when God "raised again from the dead the great Shepherd of the sheep through the blood of the everlasting covenant," and gave him to be "The Author of Eternal Life to them that obey Him"—"God in Christ"—"both God and man," anointed by the Holy Ghost—"reconciling the world to himself."

5. For the term Jehovah or Jah, that I may not too much lengthen this note, I refer as above to the new translation and exposition of the book of Job. Jehovah is the only application which is used to form a proper name of the Deity. It denotes, indeed, his self existent, and eternal, unchangeable essence—the Being of all Being; but this, I think, is not all: it denotes, further, the essential Godhead as, in its second person, it takes a visible form, and comes into its own creation as personally the image of the invisible Deity, one person of that indivisible Deity sustaining the birth of a creature, "born in the world," "come in the flesh!" as was ordered in everlasting covenant, "taking the manhood into God," making that manhood at first, for our sakes, the seat of his great humiliation, then in it being glorified with the glories as of the only begotten Son of the Father, exalted to the right hand of power and majesty on high, "seen of angels," and at the day appointed for "the revelation of the Son of man" to come again in the same glorified body; not only—as by virtue of his offices—"Jehovah's Christ," "King of glory," and "Lord of all," but as the only and eternal manifestor of "the fulness of godhead" to all created beings.—Immanuel—"God with us."

I am satisfied that the ineffable name Jehovah was meant to be translated in the Revelation, "who is, and was, and is to come." But, observe, it is not "He who is, and was, and is to be," but "is to come." And if Jah is any thing else than an abbreviation of Jehovah generally, it denotes "He that is to come," or "He that should come."
OBSERVATIONS

ON THE

UNFULFILLED PROPHECIES,

ETC. ETC.

SECTION THE FIRST.

A RESTORATION OF THE JEWS TO THEIR OWN LAND,

Previous to their general restoration, and to the coming of the Messiah in his glory.

It has been observed in the Introduction, that in our looking forward to the great day of the Lord, of the few events foretold, and as yet unaccomplished, respecting which we may say, in the language of St. Paul, “For that day shall not come, except there come” this “first,” one event that stands most prominent in the prophetic vision, is a previous return of some parts of the natural Israel, to the Holy Land, and their quiet settlement there: “When he shall have accomplished to scatter the
power of the holy people," is indeed a note of time given to the prophet Daniel.*

The great majority of the students of prophecy, whether they understand its language more or less literally, expect a final restoration of Israel to the land of their fathers, under a miraculous and most glorious dispensation of Providence. This is the lofty theme of many of the scriptural prophecies. The attendant circumstances of this restoration, and the undoubted issue, are, from the descriptions of the prophets, so extraordinary and manifestative of the immediate interposition of the Deity, that we cannot mistake them; whether they form the undisguised subject of the divine oracle, or whether in its symbolical and typical style less important occurrences in the history of the church and of the world, are employed to shadow them forth to posterity.

But there are passages in Scripture which may lead us to conclude, that before this grand and final restoration, in which the power of the present Deity is so evidently displayed, there is to be a restoration of the Jews to the land of Palestine,—a restoration of a more partial and confined character, not so astounding in the eyes of the nations as is implied in the descriptions above referred to,—a restoration which perhaps may take its rise from events of no very extraordinary character, and may pass in the eyes of the world as no very unusual occurrence

* Daniel xii. 7. "In the completing" or "finishing the dispersion of the holy people," (Sept.) shall all these wonders be completed, or finished.
in the political changes and renovation of nations: If Greece is to be restored as a nation, why not the common-wealth of the Hebrews? Nay, from so small beginnings may this prediction of holy scripture proceed to its full accomplishment, that the scoffers of these last days may for some time have to produce it as an instance, where as they will affirm a prophecy has led through the credulity of mankind to its own fulfilment.

I come to this conclusion respecting a previous, partial restoration of the Jews, from the fact revealed in prophecy: that, after their abode for some time, as it should seem, in their recovered country, they are the object of attack from their earthly foes. It is argued, therefore, that in the first "turning again of his hand unto this people," Jehovah cannot have so "laid bare his holy arm in the sight of the nation" as, at length, he is described as doing, to the entire discomfiture of all the enemies of his people. For although we know that the wonders wrought in Egypt, at the Red Sea, and in the Wilderness, after an interval of forty years, while Israel was concealed in the desert, were not sufficient to awe the warlike nations of Canaan into unresisting submission; yet, in the present improved state of civilized man, of the intercourse of nations, and intelligence of governments, it is not to be supposed that miraculous interpositions of Providence, surpassing in greatness—as according to the prediction they will surpass in greatness—the wonders of the first Exodus, could have been already displayed in the restoration of this people,
and the political rulers of the earth still count them as a common prey.

This, however, several prophecies predict to be the case. That, found in Ezekiel, ch. xxxviii. is very clear and express. There, after the period of Israel's restoration, their last great enemy is addressed in the following language:

Ver. 8. "In the latter days thou shalt come into the land, that is brought back from the sword, and is gathered out of many peoples, against the mountains of Israel, that have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."—"Thou shalt say, I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take a spoil and to take a prey; to turn thine hand upon the desolate places" that are now "inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

We have here a description of Israel, or of some portion of it, restored to their own land, after its long desolation, gathered from the nations, brought back from the sword that had dispersed them, and to a certain degree made to thrive and flourish in peace, on the site of their ancient inheritance. They "have gotten cattle and goods;" but their prosperity is soon disturbed by the invading foe. This description by no means agrees with the view which the spirit of prophecy gives us of the eternal and undisturbed felicity of Israel, at the period of their grand final restoration. Hence I argue for the necessity of a previous restoration of the Jews to Palestine: brought about, indeed, by the same
A FIRST RESTORATION OF THE JEWS.

Divine Providence, which his believing people will not fail to observe; but which will not have appeared in the eyes of nations, nor perhaps in the eyes of Israel themselves, as that manifest interposition of the Deity for which they look, according to the plain and unquestionable language of their prophets.

In the prophecy now before us, we discover that it is only in judgments afterward to be inflicted upon this last invader of their country, God declares,

.xxxviii. 23. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am Jehovah."

It is not till after a repeated description of this vengeance of the Almighty, that we read:

.xxxix. 21. "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them."

Nay, it appears from the following verse, that this executed judgment has a similar effect upon restored Israel themselves, in making known their God unto them:

22. "So the house of Israel shall know that I am Jehovah, their Elohim, from that day and forward."

This declaration may well hold our minds in suspense, respecting the religious character of that first restored portion of Israel previously to this Divine judgment upon their invaders.

It appears to me also, that it is after the effect of this stupendous vengeance upon mankind and upon Israel—after Jehovah is made known, that the grand,
final restoration is introduced in this very prophecy. In verses twenty-fifth and twenty-sixth we read:

"Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid."

This seems to have a special reference to the portion first restored; for they, when the enemy invades them, are described as a people "dwell ing safely," or "confidently."

It follows:

xxxix. 27. "When I have brought them again from the peoples, and gathered them out of the enemies lands, and am sanctified in them, in the sight of many nations; then shall they know that I am Jehovah, their Elohim, which caused them to be led into captivity among the heathen; but have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith Jehovah Elohim."

The mention in the prophecy above, of "the land of unwalled villages,"* as characteristic of the Holy Land in the latter days, will remind us of a similar expression in one of the prophecies of Zechariah: "Jerusalem shall be inhabited as towns without walls," † or "Jerusalem shall dwell in villages," "for the multitude of men and cattle therein." And whatever mingling of type or symbol we may acknowledge in this prophecy, we cannot apply it

* Ezekiel xxxviii. 11. † Zechariah ii. 4.
wholly to the concerns of that remnant which returned from Babylon. It must have reference to "the times of the end:" for the scene described, as we learn from the latter part of the first chapter, is presented to us after the four "horns of the Gentiles, which lifted up their horn against the land of Judah to scatter it," have been "cast out." Like the former prophecy in Ezekiel, I conclude, therefore, it is to be applied, to the first periods of a restoration of Israel, when the times of the Gentiles have been, or are about to be, fulfilled. This habitation of the land in "village fashion," appeared in the eyes of the last enemy in Ezekiel as an exposed and defenceless situation, provoking the cupidity of the spoiler. This is anticipated in the prophecy before us. It follows: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."*

The effectual protection here described has certainly never yet been afforded to Jerusalem since the restoration from the Babylonian captivity; but "the destruction from the Almighty," which awaits the last invader of "the land of unwalled villages" in Ezekiel, well illustrates this wall of fire for a protection, when the apparently defenceless state of the victim shall encourage the foe. And as her God will appear as the defender of restored Jerusalem, when the danger comes, so will he afterwards manifest his glory in the midst of her. For it appears from the eighth and ninth verses, that it is after he hath poured his vengeance upon the nations which came

* Zechariah ii. 5.
to spoil them,—which, as the remarkable expression is, "had touched the apple of his eye,"—that they are addressed:

10, &c. "Sing and rejoice, O daughter of Zion; for lo, I come, and will dwell in the midst of thee, saith the Lord. And many nations shall be joined unto the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that Jehovah Sabaoth has sent me unto thee. And Jehovah shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before Jehovah, for he is raised up out of his holy habitation."

On these passages I chiefly ground my expectation of a previous and partial restoration of Israel to the land of their fathers. I conceive also from the context, that Jehovah's care of his vineyard, (Isaiah xxvii.) is to be applied to Jerusalem at the same time and in the same circumstances. This may be thus given from the original:

"In that day 'Delightful vineyard!'
Sing ye responsively to her.
I, Jehovah, will watch her,
Every moment will I water her;
That nothing may hurt her,
Night and day will I guard her."

"I have no wall,*
O had I a fence of thorns!
In time of war I shall be overrun,
I shall then be entirely burnt up!
Ah, let him strengthen my defence,
May he create peace for me,
Peace may he create for me."

* Septuagint and Syriac Versions.
A FIRST RESTORATION OF THE JEWS.

"Jacob shall strike his suckers;
Israel shall grow and flourish,
And they shall fill the face of the world* with plants."

This is evidently a scene in the last days, when judgment is about to be executed upon the last enemy of the people of God. Happy, as the daughter of Zion is soon to become through the Lord's protection, as the song congratulates her; in her own view, no less than in the view of her adversary she is altogether unprepared to meet the expected attack, the issue of which will nevertheless be so glorious to her.

I have been led also to conclude that the hundred and seventh Psalm, or more strictly speaking the concluding part of it, has a reference to this first restoration. The redeemed of the Lord are called upon to proclaim the goodness and never-failing mercy of their deliverer, because "he hath redeemed them from the hand of the enemy, and hath gathered them out of the lands, from the east and from the west, from the north and from the south," or "from the sea." This gathering of the dispersed family from all lands and every quarter of the globe designates plainly a future restoration, and excludes the exodus from Egypt, or the return from Babylon as the theme of this thanksgiving; for both these gatherings were but in a single direction towards the granted inheritance. In the Psalm before us we seem to distinguish four returning companies of travellers; as far as appears, in the directions enu-

* Or surface of the habitable earth.
merated, from the east and the west, from the north and from the south.

The first company arriving from the east, are contemplated as overtaken in the perils of the wilderness, wandering destitute of food and water. They pray to God in their distress, and are rescued from their imminent perils, and led in safety to the city they were to inhabit.

The second portion which obtain deliverance, whose situation according to the order specified in the third verse, we must look for in the west, are described as in a state of oppression and thralldom, for their disobedience to their God, bound in a dark dungeon, "in affliction and iron:" for their deliverance, at their cry, the gates of brass are broken and the bars of iron cut asunder.* As the metals brass and iron distinguish in symbolical prophecy two of the four universal empires, "whose horns had scattered Judah," the Grecian and the Roman empires; and as their situation is westward of the Holy Land, we are easily led to the inference, that the Spirit of Prophecy here predicts a termination of the sad captivity and long sojourning of the Jews in these parts of the world.

The third class, whose position should be in the north, are next described.* They are represented as having by their sin and foolishness brought extreme affliction upon themselves, and the instrument of this affliction is spoken of—whether metaphorically or literally—as a pestilential sickness. But

* Ver. 10—16.  † Ver. 17—20.
they are brought to penitence and prayer, and God "sendeth out his word and healeth them, and delivereth them from their destructions."

The fourth and last class are described as brought back by the seas: whether from the sea in general, or as the order, the ancient paraphrase, and the conjectures of many critics would induce us to conclude, from the seas to the south of Palestine. These are described as overtaken by tremendous storms and tempests, which bring them to the extreme of fear and danger, so that they are driven to the last resource of the despairing mariner, and call upon the Lord of the elements. Their prayer is heard, the storm is stilled, and they enter with gladness the "desired haven."

I should, however, speak doubtfully of any application of what is said respecting these four returning companies to the circumstances of the Jews at their first returning partially, and probably much more obscurely, into the land of their fathers; I think, however, the remainder of the Psalm is clearly to be applied to a people found in the Holy Land, at or before the return of these four companies "from the east and from the west, from the north and from the south." If their returning be the full gathering of all Israel, there had been a previous gathering, and to the situation of this more partial gathering the remainder of the Psalm is to be referred. In fact, I think we fairly trace three gatherings of dispersed Israel. That first very partial one of which we are inquiring; a second when the enemy is already in the land proceeding
"commanded the clouds of heaven, that they rain no rain upon his vineyard." He may then return to his former care for that land, and "his eyes be always upon it, from the beginning of the year, even unto the end of the year." It is well known in all these countries, what prodigious changes would be wrought by a more copious supply of moisture.

Respecting this land, we read in the Psalm before us:

36—38. "There he maketh the hungry to dwell that they may prepare a city for habitation: and sow the fields and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease."

This, at any rate, does not seem to depict fully the final felicity predicted of restored Israel; but it answers exactly to the description of that "people, brought back from the sword" and "gathered out of many peoples," which, according to Ezekiel, the last invader finds upon "the mountains of Israel,"* and esteems as his easy prey.

Thus in the Psalm it immediately follows:

39. "Again they are minished and brought low through oppression, affliction, and sorrow."

A description by no means agreeing with the final happiness and undisturbed repose of restored Israel; but clearly leading us to contemplate in this last invasion of the enemy the cause and in-

* Chap. xxxviii.
country. Its condition is now—more especially in Judah’s portion and the environs of Jerusalem—that which Moses foretold it should be: "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of the land"—"and that the whole land thereof is brimstone, and salt, and burning, that is not sown, nor beareth, nor any grass groweth thereon"—"even all nations shall say: Wherefore has the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their Father," &c.* The word of prophecy is also very express respecting the recreated beauties and fertility of this country, when finally established: when "they shall say, This land that was desolate is become like the garden of Eden."†

But the view I am here taking of this latter part of the hundred and seventh Psalm, leads to the supposition of an inchoate fulfilment in this circumstance of the prediction: not, perhaps, effected by that miraculous exertion of the Divine power, in the destruction and reproduction of the present face of nature, which seems implied in the language which describes the final restoration; but such a change as may be effected in the ordinary course of Providence by the alteration of seasons. God has now, comparatively speaking,

* Deut. xxix. 22, &c. † Ezek. xxxvi. 35. Isai. li. 3, &c,
"commanded the clouds of heaven, that they rain no rain upon his vineyard." He may then return to his former care for that land, and "his eyes be always upon it, from the beginning of the year, even unto the end of the year." It is well known in all these countries, what prodigious changes would be wrought by a more copious supply of moisture.

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* Chap. xxxviii.
strument of their troubles, after that first and partial return, which we think we have made out from prophecy. And this guides us to the interpretation of the following verse of the Psalm. We see, in these last invaders of the Holy Land, who the princes are that are put to shame by the judgment of God:

40. "He poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way."

But God, the God of Israel comes to rescue his oppressed and afflicted people: "yet setteth he up the poor on high from affliction, and maketh him families like a flock." From this epocha of depression it should seem begins to be developed the never changing felicity of the restored tribes of Jehovah. The Psalm itself bespeaks the deliverance final: "The righteous shall see it and rejoice: and all iniquity shall stop her mouth." The closing verse of the Psalm calls upon mankind to fix the deepest attention upon this prophecy, as though its accomplishment would disclose the finishing of the great mystery of God's grace and providence: "Whoso is wise and will observe these things, even they shall understand the loving-kindness of Jehovah."
SECTION THE SECOND.

THE CHARACTER AND CONDITION, AS DISCOVERABLE IN SCRIPTURE, OF THAT PART OF ISRAEL WHICH IS FIRST RESTORED.

Grounding my belief on the passages already quoted, and especially on Ezekiel xxxviii. of a partial restoration and settlement of the Jews in Palestine, before the grand display of Divine vengeance on the last invader, which leads to the fulfilment of the ulterior promises, and the glorious appearance of him that cometh in his kingdom, I would proceed to examine whether the Scriptures throw any light on the character and condition of this people first restored, whom the last invader looks upon as his easy prey: and this, I think, we may discover respecting their character and condition, that whatever moral change and political reformation they may have undergone, they are not as to the bulk of them a truly religious people, and much less a Christian people. I think we may discover that a heartless or abject formality, a pharisaical superstition or hypocrisy, marks their character in the
last visitation of God's afflictive judgment; and it is on this account he suffers their subsequent depression, and brings upon them the times of the last invader, in which their chastisements prove heavy indeed. At any rate, they appear not as yet to have entered into the new-covenant relations with their God. If they have "remembered" "Horeb,"* they have not thought on Calvary.

We discover this to be their character from the fiftieth Psalm. The great God is there described as coming to judge the world of living men—not at the last day of judgment, after the general resurrection of the dead; in that judgment, there are no “living” arraigned;—but to “judge the nations upon earth.” Three classes and descriptions of persons are contemplated, as standing before him: “his saints,”—“beloved ones”—or “the objects of his grace”—these are first commanded to be gathered. They stand in that everlasting covenant, which the sacrifice of the death of Jesus has consecrated; these consist of true believers of all nations, “redeemed out of mankind,” “a kind of first fruits of his creatures,” “and the heavens declare his righteousness, for God is judge himself.”†

But, besides these, there are two other classes of men, Israel, his acknowledged people;‡ and “that wicked,” “who hateth instruction,” and casteth “God's words behind him,” and yet presumes “to declare his statutes,” and “take his covenant in his mouth.”§ This last, I doubt not,
UNFULFILLED PROPHECIES.

is that great apostate and antichrist of the Christian Church—"that wicked," "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." * With respect to his people Israel, the reproof of the Righteous Judge plainly discovers their religious character to be such as we have supposed; very zealous in the external profession of their religion; but offering sacrifice at their restored altar, with thoughts not more elevated nor more discerning of the spiritual intent of the worship, than if they thought that God "would eat bull's flesh and drink the blood of goats!" †

They are called upon to offer thanksgiving—they are reminded that vows are upon them. This seems to bespeak deliverance from calamities which had recently brought them to convictions and reflections, more "meet for that repentance" to which "the goodness of God was now leading them." ‡ A time of trouble is again intimated, when they must call again upon their God; who promises, "I will deliver thee, and thou shalt glorify me." ‖

Again, in the last chapter of Isaiah you have a people dwelling at Jerusalem, when just going to receive her final blessedness, as appears from verse 6, &c. who are expostulated with in language directly parallel with that of the Psalm. "Thus saith the Lord, The heaven is my throne and the earth is my footstool: where is the house that ye

* 2 Thessalonians ii. 8.   † Ver. 7—13.   ‡ Ver. 14.  ‖ Ver. 15.
build unto me? and where is the place of my rest?" God hath only respect, it follows, "to the man that is of an humble and contrite spirit, and trembleth at his word."* Their boast, as it had been in former ages, was evidently, "the temple of the Lord, the temple of the Lord are these!" But all their sacrifices which they, in their misguided zeal, were offering, were in the holy eyes of the Lord, as the greatest abominations, "He that killeth an ox is as if he slew a man; he that sacrifices a lamb as if he cut off a dog's neck," &c. † The bulk of this first restored Israel, our inference was, would be of this base and abject character, most offensive in the eyes of God, and exposed to his indignation, as the fourth verse states. But it appears from the fifth verse that there were amongst them a people that did "tremble at his word;" that they were "hated" and "cast out" for his sake, by their brethren; while these persecuting zealots, however, said, "Let the Lord be glorified." The issue would be: "But he shall appear to your joy, and they shall be ashamed."

This is certainly at the eve of the final deliverance and manifestation of glory, as appears from the remainder of the chapter. And in what circumstances this deliverance is brought to the city Jerusalem, is plainly described by another prophet:

Zeph. iii. 11, &c. "In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that

* Ver. 2. † Ver. 3.
rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid."

This prophecy, also, as appears from the sequel, relates to the times immediately antecedent to the manifestation of the king of Zion.

These passages, with others which may be compared with them, will serve to afford us some idea of the character and condition of the people first restored to the land of their fathers. To a great degree the national character is the same as when the sword dispersed them; they are as senseless formalists, and blinded bigots, as when they crucified the Lord of glory. And it is for this cause that, though finally delivered, we see Jerusalem and her people partakers of so large a share in the judgments of the last dreadful times: but still we find there is a remnant in the midst of them, whom their God will chasten, and purify, and make ready as a people prepared for the Lord. And here I would place the ministry of Elijah the prophet "before the great and terrible day of the Lord comes;" conceiving it to be a dispensation which concerns mainly Israel and their land.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth" or land "with a curse."—Malachi iv. 5, 6.
CHARACTER OF THE JEWS FIRST RESTORED.

The mission of John the Baptist, preceding the first advent, prefigured and symbolized this, "and many of the children of Israel did he turn unto the Lord his God." But the general rejection of the meek and lowly Saviour, and his betrayal and murder at that time brought a curse and not a blessing upon the land, under which it lies to this day. But still Elijah shall come first "before the great and dreadful day" "and restore all things," shall bring back the hearts of parents and children together, and arrange the survivors of Israel, a people prepared for their appearing Messiah, as Moses arranged them at Mount Zion, when Jehovah descended and the people entered into the first covenant. And this I believe to be "the times of the restitution of all things," mentioned Acts iii. 20, 21; compare Matthew xvii. 11; Mark ix. 12; and remark that the same term is used in the original.
SECTION THE THIRD.

THE LAST MORTAL FOE AND INVADER OF RESTORED ISRAEL.

That foe the Roman Empire—All the Predictions and Symbols respecting the last Enemy fulfilled in the character and history of this Empire—Opposed by certain Kings of the North and South.

These times of affliction, in which Israel does not go unpunished, and in which the nations hostile to them and to the approaching kingdom of the Messiah, are, in a manner, totally destroyed, will claim much of our attention; as all have a deep interest here. But the time of the bursting forth of these dreadful judgments upon the world, is marked in prophecy, as preceded by a combination of events, to take place in the history of the nations upon earth, to which we must first advert.

I have already in a former publication declared my conviction, that it is one and the same adversary, who is everywhere in Scripture in view of the Spirit of Prophecy, when he designates the events of the latter days, whether that adversary is spoken of as the "scorners of the last days;"* the 'foe

* Enoch in Jude.
from Chittim;* denoted as "that wicked" in the Psalms; so variously described in Isaiah and in the other prophets, and typified both by the Assyrian and by the Babylonian invader; and in the prophecy of Ezekiel, to which our attention has been much called, addressed as "Gog 'of' the land of Magog," and described as at the head of all the sons of Japheth "by whom the isles" and "coasts of the Gentiles were divided in their lands; every one after his tongue, after their families, in their nations:"† combining with them also other nations in this last warfare, "Elam, Cush, and Put," taking possession of the land of Egypt, "so that the Ethiopians are at his steps."‡

In this prophecy of Ezekiel, I think, the word of God advertizes us, that one and the same adversary has been all along the theme of the prophetic Spirit, for Gog is addressed:

xxviii. 17. "Thus saith the Lord Jehovah; art thou not of whom he I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them."

This certainly individualizes the subject. And for the final catastrophe as described in the subsequent pages of prophecy, the supposition of a different leader of the last invasion, seems altogether unnecessary.

There were four "horns of the Gentiles which lifted up the horn over the land of Judah, to scatter it."§ These answer to the four monarchies of

* Numbers xxiv. 24. † Genesis x. 2, &c.
‡ Second Advent vol. i. p. 535. § Zechariah i. 21.
Daniel, and are very generally understood to designate the successive rise of Babylon, Persia, Greece, and Rome, to an universal or chief dominion in the civilized world; and we must bear in mind there was to be no fifth monarchy, but that of "the Saints of the Most High."

Now, the last of these four empires, which is so much the subject of prophecy, is so delineated as to afford every characteristic of the last invading enemy. Was he to come from Chittim? such is the position of Rome. Was the development of an apostacy from true religion with the exaltation of a "wicked one" to take place in the combination of that power which should prove the last foe of restored Israel? Daniel and St. John, interpreted by the events of history, have made the application of all this very clear to the state and situation of the great western empire in these latter days. Was it, however, though located in Chittim, to be a portion of Magog? This, prophecy with history has explained. The nations of the north, most of them of Sythian origin, (and Magog was the father of the Sythian race,) it is well known have long since parcelled out the Roman Empire between them, and have been the instruments of reducing this last human monarchy into the divided state, represented by "the toes, part of iron, and part of clay," in the visionary image of Nebuchadnezzar; and by the "ten horns" upon the fourth beast in the prophecy of Daniel; and also in the revelation of St. John. So that, for "the king that does according to his will"* in the last scenes, which

* Second Advent, vol. ii, p. 64.
Daniel discloses; who in the last emphatic time of trouble overflows with his invading armies, and seizes upon Egypt,—when Michael stands up, and he without a helper comes to his end, where he had fixed his pavilion "between the seas on the glorious holy mountain,"—we have no occasion to seek for any other power to fulfil every part of his character, and every circumstance of the prediction. Nor yet for that combination of potentates in the prophecy of the sixth vial, which are assembled together in the field of Armageddon, "the kings of the earth and of the whole world," as they are described, "gathered to the battle of the great day of Almighty God," in which, those whose delusions gathered them, the dragon and the beast, and the false prophet, meet their respective dooms.

I cannot perceive any weight in the reasoning of those expositors, who would split into two events the grand final catastrophe of the nations doomed to judgment, making the fall of the fourth empire distinct from that of the eastern or of the Mahommedan powers. The Mahommedan powers, which I believe indeed to have fulfilled the symbol of "the little horn" growing out of the third beast in Daniel’s prophecy, were not one of "the four horns of the Gentiles which lifted up the horn over the land of Judah to scatter it;" the fact is, that ages before the appearance of Mahommed, Judah had been dispersed and scattered among the nations. "The people of the prince that should come" had long ago "destroyed the city and the sanctuary." Messiah had nothing there, all had been given to
the Gentiles, and they were trampling it under their feet, for their 'times' were not yet filled. We may trace, indeed, in the parties enumerated in Ezekiel, the broken remnants of these powers, both of Turkey and of Persia, and also of the African nations of that faith; not, however, as principals; "Gog, from the land of Magog," is the arrayer of the host. The symbol of the greatest of these powers, at this time, is, 'the Euphrates with its waters dried up:' the waters of that river are not likely again, as a substantive power, "to come up over all its channels and go over all its banks," in order to form the great inundation which is to fill "the breadth of Immanuel's land." They will, however, notwithstanding, as part of the combined powers under Gog, on this occasion, "stand up against the Prince of princes and be broken without hand."*

It may be argued also from the same enumeration in Ezekiel, that other nations of the north, beyond the precincts of the Roman Empire, (for we consider that as "the land of Magog" in the prophecy, from which the leader comes,) must be admitted to form part of this combination. This has led some expositors to glance at Russia and her conquests; but I think this mystery is unravelled in Daniel xi. 40. The king, the last emphatic enemy of Israel, is, in the career of his successful ambition, (for "he does according to his will,") the object of attack, both by a king of the

* Daniel viii. 25.
south and by a king of the north. But, "He," the king, that "doth according to his will," "shall enter into the countries, and shall overflow and pass over," so that the powers of the north are prostrate before him; and, like defeated adversaries, by force or by treaty, may be induced to fall into his ranks, as he comes up from the north parts, and enters "also into the glorious land, and many countries are overthrown." He is confined, indeed, in his march, and directed towards the south, so that "Edom and Moab, and the chief of the children of Ammon escape,"—that is, he is confined to "the breadth of Immanuel's land," but gains, at length, "power over all the precious things of Egypt, and the Lybians and Ethiopians are at his steps."

It is not difficult then to explain how the last enemy, though the site of his own dominions be the coasts of Chittim, and he prove to be the same, as the last of the horns of the Gentiles which was lifted up over the land of Judah to scatter it, may yet make his attack from the north quarters with the subdued or leagued potentates of those parts, and be "the chief prince," or "prince of the chief of Meshech and Tubal," or "prince of Ros, Meshech and Tubal"—may come with "Gomer and all his bands," and the house of Togarma of the north quarters; and how Persia—Elam at least—and the nations to the south of subdued Egypt, may, at length, all be united under his banners; when, alarmed by "tidings out of the north and out of the east," he returns in great fury from
Egypt into Palestine. * The counsels of conflicting princes not many years ago, at the treaty of Tilsit, menaced combination not very dissimilar to this, in respect to some of the chief parties. But the time was not come.

It is much to be remarked also that Egypt is the object of attack to the enemy. This reveals Egypt to have been in the possession of a power hostile to him: and Egypt we know, conveys to its possessor, in Scripture, the title of “the king of the south.” A king of the south is described at the commencement of the conflict as “pushing at” the emphatic king, the leader of the western or Latin empire. Egypt is no more to exalt herself among the nations; but great and powerful strangers have more than once had command over her treasures and resources; we saw in the last revolutionary war which in my apprehension, has done so much to discover the relative situation of the nations which are to engage in the last conflict—we saw a nation, at that time hostile to the great power of the west, which, in union with an expedition from its own shores, could transport an army from the east across the southern or Indian ocean, in order to wrest Egypt out of the hand of the successful invader. Great Britain at that period had certainly won the title of “the king of the south:” and, in the view of a future conflict, how easily, should God in mercy spare our nation, may the restoration of the same relations between the two countries be supposed.

I have in a former publication, pointed out what seems to me a most evident allusion in this pro-

* Daniel xi. 44. &c.
phecy, to the present possessions of Great Britain
in the east and south of Asia: when Gog enters
upon his expedition against restored Israel, certain
parties are introduced as expressing their astonish-
ment at his design; and as seeming to question
the success of the daring enterprise:

Ezek. xxxviii. 13. "Sheba and Dedan, and the merchants
of Tarshish, and all the lions thereof, shall say unto thee, Art
thou come to take a spoil? Hast thou gathered thy company
to take a prey? to carry away silver and gold, to take away
cattle and goods, to take a great spoil!"

Sheba and Dedan seem to have been the ancient
marts of the Indian commerce as it flowed towards
Tyre and Palestine; and "the merchants of Tarshish
and the lions thereof" designate most pointedly the
nature of our possessions in the east, which have
been acquired in so extraordinary a manner! The
world has seen with astonishment, a company of
the merchants of Tarshish transporting warriors in
their ships, at first merely to guard their factories;
but, in the pursuit of the objects of their trade,
compelled as it were by necessity, to engage in
one military contest after another, with the native
powers, and to have so prevailed that in no very
long period of years, they have acquired the
possession of many extensive kingdoms, established
an empire containing nearly a hundred millions of
population, and strange to say, still retaining their
character of merchants!* Nor is it improbable that
our countrymen in those parts, and such of the
natives as have been enlightened by their inter-
course with them, may at a future day read and

* Second Advent, vol. i. p. 542.
understand these prophecies of Scripture; and may contemplate with wonder the infatuated apostate of the west, rushing forth, in the very predicted line, towards his ruinous and long ago appointed end.

It is to be remarked also that it is foretold in Daniel, that while the adversary is triumphing in his Egyptian conquest, and dividing his spoils, "tidings out of the east and out of the north" shall disturb his festivity; so that "he goes forth again with great fury to destroy, and utterly to make away many." *

To what these tidings may particularly refer we will not anticipate; but still, as it should seem, the king is for a little longer the instrument of an avenging Providence, and the sword in his hand, is the rod of God's indignation. "He overflows in righteousness," still he is "the abomination that maketh desolate" "even until the consummation, and that determined, shall be poured upon the desolate," then "he comes to his end, and none can help him." He perishes, as we shall see hereafter in a siege of Jerusalem, which he all but carries; and it is at this particular crisis that Jehovah Sabaoth is himself manifested in judgment.

* Daniel xi. 44.
SECTION THE FOURTH.

SIGNS OF THE APPROACHING DAY OF THE LORD.

These wars and commotions among the nations, &c.—The abounding of religious impostors—A more extensive preaching of the Gospel among the Heathen nations—The depression and spoliation of the Papal see—The sixth vial considered—Kings of the East—The three unclean Spirits like frogs—The invasion of Palestine—A siege of Jerusalem pointed out as the grand crisis of the Divine interposition.

In these conflicts and predicted movements among the nations upon earth, we are taught by the word of prophecy to trace the near approach of "the great day of the Lord." The dreadful judgments of that day, as executed by the immediate hand of God, will hereafter engage much of our attention. The sufferings however, of mankind during these bloody wars, and these contests of the nations which we have been tracing, I do not reckon among the judgments of "the great day:" they are only a prelude to it; but when they begin to come to pass, they may certainly be contemplated as signs of its approach. These conflicts produce not, immediately, any other effects, than such as we may term the common calamities of mankind; the vanquished
UNFULFILLED PROPHECIES.

will suffer, and the victors with their blood will purchase renown, and new means of earthly enjoyment to the survivors. But the executed vengeance of "the great day of the battle of Almighty God" will be very different: there will be drawn the sword, not of man; and the judgments upon the nations that have sent forth these armies, will come from a miraculous display of the Divine power, both upon them and upon their armies, and not in the ordinary way of the present providential dispensation. I think the words of our Lord are applicable here: "And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." And it seems there will be other prognostics of the approach of the great day: "and there shall be famines and pestilence, and earthquakes in divers places."

These are, indeed, but the usual visitations of a correcting Providence; but their magnitude and the frequency of their occurrence towards the last, may serve for signs and tokens, to warn mankind—if they will take warning—of the approach of "the Righteous Judge of all the earth." It is added in St. Luke: "and fearful sights and great signs shall there be from heaven:"

* whatever these may be, when they appear the timorous no doubt will fear and tremble: and think, in truth at last, that 'the world is going to be at an end!' and the philosopher, perhaps, will scientifically account for all these phenomena, and lay the world at their ease. This at any rate we know for certain, the world will take

* Luke xxi. 11.
no warning, "for the day of the Lord must so come as a thief in the night. When they shall say peace and safety, then sudden destruction cometh upon them as pain upon a woman with child."

Another sign which has been pointed out by our Lord, is the abounding of religious impostors, and the striking effects produced by artful deceivers, a sign which has been abundantly manifested in these latter ages. The Mahomedan imposture in the east, and the masterpiece of the deceptions of Satan—the Papacy in the west, have long deceived their multitudes, and trampled upon the ruins of primitive Christianity. But, perhaps, the abounding of seducers, that should arise and deceive many, which should more particularly afford a sign of the near approach of the coming of the Son of Man, must be looked for from that heretical and sectarian spirit, which has been so exceedingly prolific in our day, which, defying all authority and despising all order, has introduced such a diversity of opinions, and so many plausible schemes of doctrine and ecclesiastical polity, that we see the simple beyond measure perplexed and bewildered.

Many ably devised schemes are there indeed abroad in the religious world "to shew signs and wonders to deceive, if it were possible, the very elect." And not only is the Papacy marked for destruction by the word of prophecy, at that day; but seducers, that stand in rather an opposite relation to the Apostolic Church, "They perish in the gainsaying of Corah." "Such are they that separate themselves, having not the
Spirits." * Some of them are described as "denying the Lord that bought them;" as denying the Son, and by consequence the Father also, as not confessing, "Jesus Christ come into the flesh." † Some "walk after the flesh in the lust of uncleanness, and despise government: presumptuous, self-willed, they are not afraid to speak evil of dignities." ‡ "While they promise them liberty, they themselves are the servants of corruption." Others of a more sanctimonious cast, though they "deny its power," retain a "form of godliness." "Of this sort," says the apostle, "speaking of the "perilous times" of the "last days," are they "which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth."

Of these it is, in particular, that he says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth,"—by seeming perhaps, for that to the elect would be most seductive, to produce in the sight of men the most extraordinary effects in conversions, and in the moral reformation of the people, similar to, or more ostensible than, those wrought by the preachers of the truth; yet "they are reprobate"—without a discerning mind "concerning the faith." § This is their characteristic; and the most charitable in their judgment must acknowledge, that such things are; and are prevailing, more and more. It is not at all improbable, however, that under this guise, the advocates

* Jude, 11. † 1 John ii. 18. iv. 1, &c. 2 John vii. ‡ 2 Peter ii. 10. § 2 Timothy iii.
of the Papacy will prevail in their seductions of Protestants in these last times; but, there are other sects and associations to which we can have little doubt the description applies.

The preaching of the Gospel of the kingdom in all nations is another sign mentioned by the Lord. This is thus symbolized in the Revelation:

xiv. 6. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.”

This, I have little doubt, is beginning to be accomplished, by the prospered exertions of Bible and Missionary Societies, in their relation more especially to the heathen world. For the proclamation is described to be to the heathen nations, that did not worship the God who made heaven and earth, &c. And though some who took the lead in these societies chose to set their faces against the expectation of an approaching judgment of apostate nations, and of the appearing of the Lord in glory, and deemed it inimical to all missionary zeal and exertion—thinking to prepare a Millennium for themselves, under the present dispensation, each in the extension of his own community and form of worship; not adverting to the Divine maxim, “a house divided against itself cannot stand:” yet, notwithstanding, as their translations of the sacred
volume will declare the whole truth, and no doubt
many of their missionaries will be enlightened to
see the bearing of the word of prophecy upon the
times on which we are fallen: the proclamation will
go forth, “Fear God, and give glory to him; for
the hour of his judgment is come.” And, though
instances of individual conversions have not been,
and we trust will not be wanting, this I apprehend
will be one grand effect upon the heathen world—to
prepare them to understand, and to acknowledge
the hand of the Maker of heaven and earth, in the
judgments which he is about to execute upon the
apostate nations of the Christian faith. Nay already,
in the remotest regions of the earth, the impression
has been made, that great changes are about to take
place in the Christian and Mahomedan nations.
The epithet ‘everlasting,’ applied to the “Gospel”
of the kingdom, is peculiar to this passage, and
seems to intimate the introduction of a dispensation
of the kingdom which shall be for ever.

To these events, which prophecy has disclosed
as taking place in the latter times, before “the great
and terrible day of the Lord” come, we must add
another; an event which will produce a consider-
able change in the constitution of the anti-christian
adversary, before he sends forth his armies, for the
invasion of the Holy Land; and this, as I observed
in the introduction, together with the partial restora-
tion of Israel, stands most prominent in the
prophetic vision. It is the occurrence symbolized
Rev. xvii. 16.
"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

This seems to denote something to take place in the anti-Christian empire before the beast and the kings are gathered together with their armies at Armageddon; of course before the body of the beast is given to the flaming fire, and before Babylon, considered not as a city, but as an empire, is destroyed by the immediate judgment of God. The woman here, as we are told in the eighteenth verse, "is that great city which reigneth over the kings of the earth;" and the instrument of her destruction is not He who appears in the great judgment of the nations, but these kings themselves, over whom she had reigned. This seems to denote the overturning of the supremacy and dominion of the Roman Church, which the kingdoms of the western empire had borne for so many ages as a beast of burden: the abolition, perhaps, of the Papal sacerdotal monarchy of the Roman see, the withdrawing of her revenues, and confiscation of her property, it may be with the literal conflagration of her city. The authors of her superstition, however, survive, and still answer to the symbols of the false prophet with the beast to the very last. These events we notice as preceding the coming of the great day. As occurring, therefore, if not before the pouring out of the last vial of judgment, yet before its close.

It is a very general impression among the students of prophecy, as we have before noted, that
we see at this present hour, in the decay of the
Turkish power, that "drying up" of "the waters
of the Euphrates," which was to mark the pouring
out of the sixth vial. The effect predicted is, "that
the way of the kings from the east," or "from the
sun-risings," may be prepared. Many conjectures
are abroad respecting the "kings from the east."
Some imagine the restored Israelites are signified.
There seems no analogy afforded by prophetical
language, indeed, to fix the epithet directly and
absolutely upon them; though, as the time is evi-
dently drawing nigh, a way must be made for that
first restoration, and even for that second, of which
we have been treating.

On this supposition, however, we cannot deter-
mine, whether the Israelites themselves are design-
nated, or some powerful sovereigns of the eastern
part of the world, who are to become the instru-
ments of their restoration; and for whom, by the
decay of the Turkish and Mahomedan powers, access
to the Holy Land in this direction is to be afforded.

And in this point of view, that extraordinary exten-
sion of the British empire in that part of Asia, in con-
nection with what has been said respecting the "mer-
chants of Tarshish and the lions thereof," cannot but
awaken many conjectures, as to what may be the
designs of Providence in the raising up of this novel
power in the east, through whose protection we see
the foundations of an Apostolic Church already laid
on the banks of the Ganges. However this may
be in the secret counsels of God, the eyes of all
expectants must be intensely fixed on this quarter
of the globe, to mark for what future changes in
the political state of the eastern nations, the way
may have been prepared, by the present minishing
and decay of the Turkish and Mahomedan powers.

Others have supposed that by the kings of the
east, or the kings that are from the risings of the
sun, Christ and his risen saints—"The word of
God and the armies of heaven which follow him," are
denoted. To this it has been objected, indeed, that
the minishing or decay of an earthly power can
remove no obstacle that stood in the way of these.
And the weight of this objection we must acknow-
ledge. But we cannot exactly determine with what
latitude the prophetic language, "that the way of
the kings from the east may be prepared," is
to be understood. It is not impossible, that "the
way prepared" may denote an opening to the
production of such an arrangement of affairs, and
of such a relative position of the nations upon
earth, that the Son of Man, with the saints of the
Most High, may come and take the kingdom, in
the way and circumstances which have been or-
dained and predestinated of God.

Respecting the approach of Zion's Deliverer, there
does, indeed, seem to be some allusion in Scripture
to a progress from the east. I cannot think that
prophecy in the forty-first of Isaiah, respects either
Abraham or Cyrus:

"Who hath raised up the just one from the east,
Hath called him to his feet?
Hath given up nations before him,
Hath subdued kings?"
Hath rendered his sword as a column of dust,  
And as the driven stubble his bow?  
He pursued them, he went on prosperously,  
He touched not the road with his feet."*  

And again, verse the twenty-fifth:  
“I have raised him up from the north, and he shall come,  
From the rising of the sun shall he invoke my name;  
And he shall trample princes like mortar,  
And as the potter treadeth the clay.”  

If this, however, is the true application of the prophecy, we must look for the fulfilment, not at the first restoration of the Jews, but at the great day of the Lord, which we shall come afterwards to consider: and we must say, “the way,” indeed, is being “prepared,” by the drying up of the waters of the Euphrates, but those, who walk in the way, appear not as yet. Nor is it impossible, that, as in other prophecies, there may be observed in this, first an inceptive, and afterwards an ultimate and more full accomplishment. In the predicted scenes of that great day, we may be able to trace, perhaps, not only the Mighty God “riding upon the heavens” “as of old,” or “from the east,” to the help of his people; but some parts of Israel miraculously conducted by the Divine presence in the same direction towards restored and rescued Jerusalem. This must be the subject of future inquiry.  

Another prophetic symbol of the sixth vial, which vial we think is now being poured out upon the great river Euphrates, we must not pass over,  

* “The road with his feet he seemed not to measure.”—Bp. Stock.  
Compare Jeremiah xxxii. 24.
as it intimately concerns the preparation for the judgment of the great day:

Rev. xvi. 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils" or demons "working miracles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of Almighty God."

At this present time, we need not doubt, the keenest observation will be exercised on all that is passing in the world around them, by those who are waiting for the coming of Christ, to discover if any thing which might be supposed to have been symbolized by these "three frogs," "the spirits of demons working great signs and wonders,"—of whatever character these wonders may be—shall be developed in the state of society, within the precincts of the great western empire. We cannot, I think, mistake the sources from which these unclean spirits spring.

The symbol of the dragon has been used in the preceding parts of the prophecy of the revelation to denote Satan as instigating and acting by the fourth empire in its Pagan state, as yet unconverted to the profession of the Christian religion. The subjection of the rulers of this kingdom to the Church and sceptre of Christ, typically at least, cast the dragon from his heavens; but he has still an existence on the earth beneath, that is, among the mass of the people governed; and, in this situation, I cannot see of what else the great red
dragon can be the symbol, but of those who never voluntarily or by their own choice took upon them the Christian profession, or have since become avowedly hostile to the same: including, and chiefly denoting, all the votaries of modern infidelity, and sceptics of every description, who have not arranged themselves under other banners, but stand forth professedly opposed to the interests of revealed religion.

The beast and the false prophet are evidently the same symbols which are shown in the thirteenth chapter, representing the sovereign authority and the sacerdotal function or teacher's office, in this same fourth empire, which had been formerly converted unto Christ, but whose rulers both in the state and in the Church, have now become apostate; and, though they retain the Christian profession, are become hostile to the government of Christ, perverters of his holy truth, and often persecutors of his faithful followers. These two, with the open deniers of the Son, calling themselves Christians, forming together, as I conceive, the anti-christ that was to come. These, in his own house, and while bearing, or affecting to bear, his commission, stand opposed to their master, Christ. The one is opposed to him in his regal capacity, the other in his prophetical and priestly character, or deny his Godhead. In the hands of the one, the Divine institution of government, which in Christian countries is exercised in the name of Christ, is perverted to stand against his holy cause, or exercised without a reference to his never-failing Providence. In the hands of the other,
the priesthood and ministry of reconciliation is perverted to supplant, in effect, the only Mediator, to corrupt the truth once delivered to the saints, and to render, as far as in them lies, of no effect the embassy of grace, with which they are charged to mankind; or, under the guise of Christianity, bring in damnable heresies.

So that we have arranged against the Redeemer, in the prospect of his second advent, three parties, formed on the very principles that divided his professed Church into the same number of classes at his first coming; and, who were all equally opposed to his claims as the anointed of Jehovah. The frog from the mouth of the dragon is the leaven of the Sadducee; that from the mouth of the beast, the leaven of Herod; that from the false prophet, the leaven of the Pharisee.

A common measure, it should seem, will at a future day, unite the strenuous efforts of these three great political parties, although on many occasions they had been so hostile to each other. The infidel philosophy, which had so often threatened the overthrow of thrones and altars, will unite with their supporters in this "war against the Lamb." The Governments of the Latin earth, relenting perhaps in that hatred of the harlot which had so lately induced them to make havoc of the ecclesiastical state, and, through some crooked scheme of policy, coalescing with the seditious Infidel, will agree to give their power to some great leader of the day, who shall embark the western empire in this fatal expedition.
Lastly, this false prophet, the very same it appears from chap. xx. 19, that had wrought the former deceptions before the beast, there being still a succession of the order or usurpation of its functions, will, in like manner, combine his influence both with his unsparing spoiler, and with his inveterate enemy, who sought his destruction, to bring about that order of things that shall arrange the kings of the Latin earth, and in a manner of the whole world, against a rising interest, of which at length God will manifest himself as the protector: the effect will be a crusade, as it were, in the circumstances already described, against restored Israel in the Holy Land.

This last invasion of Palestine, by the kings of the earth, is a circumstance that seems in prophecy to be very nearly connected with the coming of the great day of the Lord, when Jehovah himself is revealed in judgment. This invasion of the last enemy, and the besieging of Jerusalem, are two clearly defined objects in the glass of prophecy; and with this last event, the personal appearance of Jehovah seems to be immediately connected.

Gog, as we saw in Ezekiel,* 'shall ascend, and come as a storm,' "thou shalt be like a cloud to cover the land, thou and all thy battens, and many peoples with thee." Again in Isaiah:†

"Oh this tumultuous noise of many nations,
They sound like the tumultuous noise of the sea:
And this roaring of the nations,
As the roaring of mighty waters they roar!"

* xxxviii. 14.  † xvii. 12.
But the issue of this last invasion is, as ever, clearly foretold:

"The nations roar like the roaring of many waters; But he rebuketh them, and they flee far away. And he driveth them as the chaff of the mountains before the wind, And as the thistle-down before the storm. It is the time of evening, and behold alarm! Before the morning they are no more! This is the portion of them that spoil us, The lot of them that plunder us."

The following too, I think, will be found applicable to the same occasion:*

"Lo, the valiant men cried without, The ambassadors for peace wept bitterly, The highways were desolated, the passengers ceased. He brake the covenant, he despised the cities, He regarded not man. Of a truth the land hath faded! Blighted Lebanon is ashamed! Sharon is become like a wilderness, And Bashan and Carmel tremble!"

The same issue is again predicted:†

"Now will I arise, shall Jehovah say; Now will I lift up myself, now will I be exalted. Ye shall conceive chaff, ye shall bring forth stubble; My breath like fire shall consume you. And the nations shall be like the burnings of lime, Like thorns cut up shall they be burnt in the fire. Hear, ye afar off, what I have done, And ye that are near acknowledge my power."

* Isaiah xxxiii. 7. † Ver. 10—13.
The same last invader is contemplated under the type of the Assyrian. * His very line is pointed out, when he proceeds to the attack of Jerusalem: for that line of march and investiture of the city, agrees with no achievement of the literal Assyrian. And again, under that of the Babylonian, † who, as if in his arrogancy, he would rival the Almighty, threatens to fix his throne "on the mount of the testimony," ‡ of whom God says, "I will trample him upon my mountains:" § a fate that never yet befell any monarch of the Babylonian line.

It appears, therefore, that the armies of the apostate invading the land of restored Israel, is one of the immediate signs of the near approach of the great day; and among the events of this last fatal campaign, a siege of Jerusalem seems by the word of prophecy to be marked out as the particular crisis of the Lord's interposition. We find in two passages in Scripture especially, a very particular account of this siege, and its result. The first is Isaiah xxix. "Woe to Ariel," &c. or as I would rather represent the original:

"Ah, Altar-of-God, Altar-of-God! the city which David chose for a habitation, 
Add ye year to year, let the festivals go round! 
But I shall press hard upon Altar-of-God, 
And there shall be grief and sorrow; 
Yet shall it be to me as Altar-of-God:
And I will encamp, as in a circle against thee; 
And I will form a mound against thee, 
And I will erect forts against thee:

* Isaiah x. 24. † Chap. xiv. ‡ Ver. 13. § Ver. 25.
AND THOU SHALT BE BROUGHT LOW, FROM THE EARTH SHALT THOU SPEAK,
AND FROM THE DUST SHALT THOU UTTER THY WORDS;
AND THY VOICE SHALL COME LIKE A NECROMANCER'S FROM THE EARTH,
AND THY SPEECH SHALL BE MUTTERED FROM THE DUST."

It will readily occur to the reader why Altar-of-God, which I think is the most probable interpretation of Ariel,* should be an epithet of Jerusalem. Altar-of God may also be an appropriate title of the holy city, in those times and circumstances.

The first restored Israelites will certainly begin as soon as possible to restore their temple. But this must be a work of time: the probability is, that like the children of the Babylonian captivity, they will first of all erect an altar for the performance of their ceremonies, before they have strength sufficient to engage in the restoration of the larger structure of the temple itself. As being actually so engaged, they are indeed described, in the sixty-sixth chapter of Isaiah, when God appears in judgment, and for the final deliverance of the faithful. It is much to be remarked, that the term Ariel, only used of the holy city in this passage, is again used in Ezekiel xliii. 15, and applied to the altar in that future temple to be erected for restored Israel.

The unspiritual formality of the restored remnant besieged in this city, seems to be glanced at: their great despair, and the feeble moans of their distress, is described,—"the hypocrites in Zion are afraid." But mark the result; so unlike the issue of the Babylonian or Roman attacks.

* See Vitringa. Compare Gesenius.
UNFULFILLED PROPHECIES.

But the multitude of thy foes shall become as small dust,
Even the multitude of the terrible as flitting chaff;
And it shall be suddenly, in an instant!"

The enemy is addressed:

"From Jehovah Sabaoth shalt thou be visited
With thunder, and earthquake, and a mighty voice,
With storms, and tempest, and flame of devouring fire:
And as a dream, a vision of the night, shall the multitude become,
All the nations that are fighting against Altar-of-God,
And all the armies, and all the forts, and them that besiege her.

As the hungry man dreameth, and lo, he eateth;
But he awaketh, and his appetite is unsatisfied:
And as the thirsty man dreameth, and lo, he drinketh;
But he awaketh, and lo, he is faint, and his appetite craveth:
So shall it be with all the multitude of the nations,
That set themselves in array against Mount Zion."

The other scripture that I would quote is, Zechariah the fourteenth:

"Behold, a day cometh to Jehovah,
When thy spoil shall be divided within thee;
And I will gather all nations,
Against Jerusalem to war;
And the city shall be taken, and the houses plundered,
And the women violated;
And a division of the city shall go into captivity,
But the residue of the people shall not be cut off from the city.
And Jehovah shall go forth, and fight against those nations,
As at the day, when himself fighteth in the day of conflict.
And his feet shall stand in that day upon the Mount of Olives,
Which is opposite to Jerusalem on the east.
And the Mount of Olives shall be rent,
From the midst thereof eastward and westward;
So shall there be a very great valley;
And half the mountain shall remove northward, and half southward.

And ye shall flee by the valley of the mountains;
For the valley of the mountains shall reach unto Azal.
Ye shall even flee as ye fled before the earthquake,
In the days of Uzziah, king of Judah.
And Jehovah my Elohim shall come,
And all his saints with him." *

* See Archbishop Newcome on the Minor Prophets. Compare Isaiah lxvi. 7, 8, 9. liv. 1, &c.
SECTION THE FIFTH.

THE GLORIFYING OF THE SAINTS.

When the Redeemer cometh forth at Zion, "all his saints are with him"
—Before this grand crisis, therefore, other prophecies must have had
their fulfilment—The blessed dead have been raised—The living
saints have been changed—The order of events as symbolized, Reve-
lation xiv.—The glorifying of the saints connected with the seventh
vial—The symbols of that vial—The Redeemer proceedeth to Arma-
geddon, where the armies of the nations are assembled.

The nations assembled in Palestine engaged
finally in a siege of Jerusalem, which they all but
carry, marks, as we have seen, the epocha of the
appearance of the Lord, at least with respect to his
manifestation and interference in the conflict de-
scribed above. But we observe he is manifested
"with all his saints"—"Jehovah cometh from
heaven with ten thousands of his saints."* This
must remind us, that other scenes belonging to the
second advent of our Lord, must already have been
displayed, before "the Redeemer shall come to
Zion;" especially, that the souls of "them that

* Jude.
sleep in Jesus,” have heard his voice, and been raised up, and that his living saints have already undergone their glorious metamorphosis, in order to come with their Redeemer. The following scriptures must have been fulfilled:

1 Thess. iv. 14—17. “For if we believe that Jesus died and rose again, even them also which sleep in Jesus, will God bring with him. For this we say to you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”

1 Cor. xv. 50—55. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Hell, where is thy victory?” &c.

This quotation of St. Paul from Hosea xiii. 14, affords an incontrovertible argument to prove that the manifestation of the Messiah to Israel, and the resurrection of the just, are simultaneous; and the apostle’s other reference in this passage to Isaiah
xxv. 8, equally proves that we are to understand by the destruction "of the last enemy death," ver. 26, the "swallowing up of death in victory," mentioned by the prophet. Then will God bring with Christ the souls of his redeemed from the unseen state, and their dead bodies from the dust of the earth; that they may come forth with him at the time of her deliverance.

These two divine oracles of the New Testament, the language of which is so plain that it requires no commentary, ascertain, therefore, the fact that the blessed resurrection and the assumption of living saints, are events, which will precede the appearance of the Lord upon earth, they are caught up in fact to meet him in the air, before his feet alight on this earthly ball: or "stand on the mount of olives," and they are never more separated from him: "and so shall we ever be with the Lord." Thus when he is shewn in the visions of the opened heavens they are shewn with him:

Rev. xix. 2. "And I saw heaven opened, and behold a white horse; and he that sat upon him was faithful and true, and in righteousness doth he judge and make war. His eyes are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself: and he was clothed with a vesture dipped in blood, and his name was called the word of God. And the armies which were in heaven followed him on white horses, clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nation, and he shall rule them with a rod of iron, and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."
THE FIRST RESURRECTION.

It seems evident, therefore, that his people are gathered to the Lord before his actual arrival on the surface of the earth, when he comes forth as the avenger of Israel to the judgment of the vintage. The seat of that judgment, where the wine press is trodden, is in an especial manner referred to the holy land, where the armies of the nations are assembled in the circumstances and by the means which we have seen. At the same time, however, this judgment is extended to the great city, and to the country of the enemy. As Lot out of Sodom, and as Noah from the drowning world, are the saints delivered from this last destruction.

But, in the fourteenth chapter of the Revelation, where we have the events of the last time shewn in their order, as we find the vintage preceded by the "blessing" on "the dead," and "the harvest of the earth,"—both which together comprise "our gathering together to the Lord;"—so these symbols are themselves preceded by the proclamations of two angels, one of which denotes the fall of Babylon; the other the curse entailed upon the worshippers of the beast and of his image. It may be argued from this, that the judgments both against the city and against the empire—if this should be the distinction marked, as I believe it to be, by the separate proclamations of the two angels—have begun to go forth; and are in actual execution before the blessed dead are raised, and the living elect are caught up with them in the clouds to meet the Lord in the air. And to this agree the words of our Lord in
St. Luke, xxi. 25, &c. mentioning the fulfilling of times of the the Gentiles, he continues,

"And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth, for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

This, therefore, fixes our expectation respecting the taking up of the saints early in these last troubles. They come, some of them at least, from the midst of a people as much at ease as Sodom, when Lot was conducted out of the midst of it; or the world that perished in the flood, when Noah entered into the ark. One might, from probable conjecture, fix the period of this wonderful deliverance, under the seventh vial. That vial is poured on the air; in the air Satan's kingdom is situate. There, "Jehovah judgeth the host of the high ones, on high," or "in the height," as well as "the kings of the earth, upon the earth."* In the air his redeemed go to meet their victorious Lord. They "judge angels." "Satan" is "trodden under their feet." In their glorified and spiritualized bodies they receive "a kingdom," which "flesh and blood could not inherit:" though flesh and blood might have inherited an earthly kingdom, had that been

* Isaiah xxiv. 21.
all, whether in Adam's paradise restored, or in Jerusalem, rebuilt on the renewed earth. But these are blessed "in heavenly places in Christ Jesus." It will, however, be known, and felt, and seen, on earth, that "the heavens do reign," and that "the dominion under the whole heavens is given to the saints of the Most High," or "the saints of the high places." The present "prince of the power of the air" is superseded, "powers and principalities are spoiled," and "he puts not into subjection to angels," not even to elect angels "the world to come;" but to "man of whom he hath been mindful, and the son of man whom he hath visited," and of all this we have a pledge and earnest in the humiliation and exaltation of "the man Christ Jesus." By those "better sacrifices" which he hath offered, "the heavenlies have been purified."—"A tabernacle which is not of this building" is there erected; and these are the generations that shall dwell and abide there, when "the gates lift up their heads, and the everlasting doors are opened, that the King of glory may come in."

These mansions in the sky, as we shall see hereafter, are brought indeed very near contact or intimate intercourse with "the redeemed nations" upon earth. They "walk in the light of the New Jerusalem," and know it to be the depositary of all real power and lordship which is exercised over the earth. But still it is, strictly speaking, an aerial city:—unless we presume to say "the literal construction cannot stand"—above the highest mountains that are climbed: so that when the mountain
of the Lord's house which is at Jerusalem shall be exalted above the hills, it is but "the place of the soles of his feet," though "Jerusalem be the city of the great King." The cherubim of glory that form as it were the throne of his Majesty, and who "have authority over the tree of life," are never brought, as their models were, into "a temple built with hands," where earthly priests officiate. These priests on earth, in restored Jerusalem, we shall find wait but without;—"the holy of holies" is now in the invisible world, though from thence, as is symbolized, the glory shines to fill the house; and it is the knowledge of this glory, that "shall cover the earth as the waters cover the sea;" and unto this manifestation of Divine glory at Jerusalem, we know "all flesh will flow."

This glorifying of the saints, as we have been taught, takes place both with respect to those that sleep in Jesus, and with respect to those who endure unto the end. "The dead" first "hear the voice of the Son of God, and they that hear live." They stand again upon the surface of the earth; whether seen of mortal eyes we know not; my impression, however, from reading the scriptures, whether correct or not, I cannot tell, is, that a saint risen in a spiritual body, is endowed with the capacity either of appearing to men in the flesh, or of vanishing out of their sight, of passing unseen through the thronging multitude, or of coming in visible splendor as the messenger of the King of glory.

That extraordinary and insulated passage, Matthew xxvii. 51, &c. I cannot help contemplating as
a fore-showing, what will take place on a larger scale and in more glorious circumstances hereafter. That was "a wonder among the dead" which, it may be, had no permanent effects; but this "shall swallow up death in victory," and ransom for ever, the dead bodies of the saints, which "dwell in the dust" of the earth. "And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints, which slept, arose and came out of their graves after his resurrection, and went into the holy city, and appeared unto many."

At the time of the end, something not dissimilar to this may possibly take place, if there should be any considerable interval between the rising of them that sleep and the gathering of the living saints, to be caught up with them—for both ascend together in the clouds to meet the Lord in the air. The interest of such gracious manifestations, will be inconceivable!—communications from the unseen world! by such messengers!! perhaps brought, at a time of deepest distress, and of impending ruin, when, to the fond expectations of his waiting people, the bridegroom has seemed to tarry, then, by the appearance of a departed brother or sister, who had been a fellow-servant, and companion in tribulation, to hear that deliverance is nigh at hand; that all things are ready; that "though the enemy presses on so fast," the mountains are already covered with chariots and horsemen of fire! The interest of such communications exceeds all imagination!!

But however, it may please God that this shall
be, it should seem, when the dead in Christ are first risen, it will not be long before the Son of Man that cometh in the clouds of heaven with power and great glory, "shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."* The circumstances in which this assumption of the living saints should take place, and the visible effect produced in the world of living men, are wonderfully recorded by St. Luke.

xvii. 26. "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. In that day he that is upon the house top, and his stuff in the house, let him not go down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife: Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it. I tell you in that night there shall be two men in one bed; the one shall be taken and the other left; two women shall be grinding together; the one shall be taken and the other left. And they answered and said unto him, Where, Lord? and he said unto them, Wheresoeuer the body is, thither will the eagles be gathered together."

In this passage, as in others, the taking up of the elect, is very intimately connected with the final

* Matthew xxiv. 30, &c.
catastrophe of the apostate world—of the final catastrophe, in the beginning of the troubles, they seem to have been partakers, as we have, therefore, supposed this to take place during the pouring out of the seventh vial. To shew the grounds of that supposition, we will proceed to consider the symbols of that vial as given in the prophecy.

Rev. xvi. 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and every island fled away, and the mountains were not found; and there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The last action described under the sixth vial was the gathering of the armies of the apostate on the plain of Armageddon. It may naturally occur to us, that we should look for this event before we look for the commencement of the seventh vial. But respecting this we ought to draw no positive conclusions, since we shall sometimes find, in studying the prophetic symbols, and tracing in history their fulfilment, that the judgments or events symbolized may indeed go forth, and their agents be in full occupation, and yet may not have produced all the destined effects of their operations, before another trumpet sound or vial be poured out. So that no
one can say for certain, though it may strike him as probable, that the armies must be invading Palestine before the last vial begins to take effect. He cannot assure himself or others, that the taking up of the saints will not take place before he sees, or they see, this event in the movement of the nations. The saints, indeed, are not manifested as coming with Christ in glory, till the enemy is arrayed at Armageddon; but, how long before, their assumption into the air had taken place, we cannot absolutely determine: and yet, upon the whole, the final catastrophe both of the nations and of their armies, seem in prophecy to be closely connected with this event, as closely, indeed, as Lot's departure and the burning of Sodom. It is, however, "at an hour," when even his waiting family "think not, that the Son of man cometh."

Another important inquiry will arrest our attention. Are these judgments, which are here immediately symbolized under the seventh vial, as they shall affect the nations to be visited, to be considered as "the end"—the final catastrophe? or do they but denote "the beginning of sorrows?"—some sad scenes and awful convulsions of contending nations, or of the warring elements, or of both together, that the world has still to pass through, before "the great day of the Lord come"—the day in which "the Son of man is revealed?" I should answer, the events here detailed are but "the beginning of sorrows:" because, in the final catastrophe, the end is utter destruction, the wicked is consumed till he is not: this utter destruction must,
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indeed, be included in the last vial, in which is filled up the wrath of God; but the effects of this vial as here described, even of its last sore judgment, is, that "men blaspheme God." Therefore we may conclude that these symbolized judgments are the last chastisement of an avenging Providence, no more to be repeated. Next will follow the utter dissolution and eternal destruction of the apostate empire.

These signs in the heavens, therefore, and these destructive conflicts in the jarring elements, may perhaps be thought symbolically to denote, or both symbolically to denote, and actually to accompany, the last civil commotions which shall take place in the Western or Roman empire; and which, perhaps, are the result of the operations of those "three unclean spirits"—"spirits of demons," that at last go forth to the kings of the earth and of the whole world. It is but, too probably, after many civil broils and contentions, and through more dreadful scenes of revolution, than the world has yet seen, that the apostate empire, as a whole, is ripened for destruction, and before all can be brought to conspire together to stand up against the Prince of princes. The great city, we observe, falls into three parts; which, if it symbolizes a political result, seems to denote that neither of these parties, already so manifestly forming in the present state of society, is extirpated, neither completely victorious. But the conflict has been ruinous: "the cities of the nations fell."
The symbolical language, if it be merely such, is very strong; "and every island fled away, and the mountains were not found." In the midst of these conflicts and convulsive movements, "Great Babylon," we read, "comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." As this judgment, as far as here symbolized, cannot be the final destruction of the Roman empire, when "the body of the beast is destroyed, and given to the flaming fire," it seems necessary to interpret the awful notice, immediately, of that destruction of the "woman"—"the great city which reigneth over the kings of the earth,"* which the kings themselves in their hatred accomplish, "taking away her dominion, to consume and destroy it unto the end."

It is not, therefore, the judgment of the vintage, "the wine press" which "the word of God doth tread," accompanied with his risen saints; but it seems to be coeval with the notice that "Babylon is fallen," Rev. xiv. 8. Now in this chapter the next judgment indicated to break forth. after the cry, "Babylon is fallen," ver. 9—12, is, on "the worshippers of the beast and of his image, and on those that receive his mark on their forehead, and on their hand." This evidently leads to the final catastrophe of the fourth empire. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and

* xvii. 18.
brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.”*

This I think, beyond all doubt, involves the burning of the body of the beast. In whatever circumstances the judgments may commence, they are not consummated, till their armies are encamped at Armageddon; and before this consummation the blessed dead will have been raised, the harvest of living believers will have been gathered. But immediately connected with the pouring out of the seventh vial we have no other symbol of what follows the judgment on the city of Babylon, but the following: “And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail; for the plague thereof was very great.”

In my judgment, nothing is better established in prophecy interpreted by history, than, that the “Hail and fire mingled with blood,” which was “cast upon the earth,” on the sounding of the first trumpet,† was a symbol of the invasion of the Roman empire by the northern nations, when Magog portioned out the land to the frequent hordes of his barbarian children. Now it is abundantly evident,

* For these ruinous symbols of apostacy, see Second Adv. Vol. II. p. 395.
† See Second Advent, Vol. II. p. 333.
from the eleventh chapter of Daniel, that the immediate cause which urges the apostate power to overthrow, with his armies, the countries and the Holy Land, is an attack from a great potentate of the north: "And at the time of the end, shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, or "after the manner of a storm or tempest, with chariots and with horsemen and with many ships."*

This, therefore, we may with great probability conclude, is, what is symbolized by this great hailstorm. It produces, as a judgment, however, no reformation; but blaspheming against God: and leads to those courses which commit the great apostate, in an expedition with his armies, involving him at length, in a personal contest with the deliverer and avenger of Israel himself.

But, though I think the hailstorm is a symbol of invasion from the north, I cannot but conclude, also, that on this occasion, this real meteorological instrument of destruction, is also prognosticated as being employed. Else, I cannot conceive why the weight of the hailstones is so particularly given. We know, on one remarkable occasion, God aided the sword of the invader by this same artillery of the heavens: "The Lord cast down great stones from heaven upon them"—"there were more that died by the hailstones, than they whom the children of Israel slew by the sword."† Besides, there is something particular spoken, in other scriptures,

* Second Advent, Vol. I. p. 79. † Joshua x. 21.
respecting this instrument of vengeance, as if it were to be used on more than one great occasion. "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"* Hail, too, is often mentioned in the infliction of these last judgments by the ancient prophets. Compare Isaiah xxxii. 19, xxx. 30; Ezek. xxxviii. 22, &c.

It might, indeed, be supposed, that all who have read the scriptures, when they see these remarkable signs and judgments, must necessarily be convinced. But no, when God's "judgments are abroad the people of the earth will not learn righteousness!"† That it should, however, provoke blasphemy, bespeaks an astonishing pitch of wickedness in the scoffers of the last days. And we know that the leaven of the Sadducee, and of the Pharisee, and of Herod too, must still work in the apostate empire, and what is symbolized as proceeding severally from the mouths of the dragon, the beast, and the false prophet, must, as we have seen, go forth "to gather the kings of the earth and of the whole world" to "the battle of the great day of Almighty God." In Armageddon ‡ they must be gathered. To this great plain of Armageddon, and to the mountains and vallies of Israel, and to an invasion of the land when the people have been restored, every prophecy directs us to look for one great scene of the final catastrophe. How luminous is

* Job xxxviii. 22. † Compare Second Advent, vol. i. p. 223. ‡ Second Advent, vol. ii. 444.
the prophetic beam, which, by the prophet Joel, the
Spirit of God casts upon this scene! (iii. 1.)

"For, behold, in those days and at that time
When I shall bring back the captivity of Judah and Jerusalem,
I will also assemble all the nations,
And bring them down to the valley of Jehoshaphat.

And I will enter into judgment with them there respecting my
people Israel and my inheritance,
Whom they scattered among the nations, and divided my land.

Proclaim ye this among the nations;
Sanctify war, rouse the valiant;
Let all the warlike men draw near and come.

Beat your plough shares into swords,
And your pruning hooks into spears;
Let the weak say, I am strong.

Assemble yourselves and come, all ye nations around,
Ah, collect yourselves there, where Jehovah is about to lay low
thy mighty one.*

Let the nations be roused and come up
Unto the valley of Jehoshaphat;

For there will I sit to judge
The whole of the nations around.

Put ye in the sickle, for the harvest is ripe.

Come, get ye down, for the press is full,
The vats overflow; surely their wickedness was great!

Multitudes! multitudes! in the valley of the executed-justice,†
Surely the day of the Lord is near, in the valley of executed-
justice!

* See Newcombe and Horsley.
† The valley of decision, or the "cutting short."
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The sun and moon are darkened,
And the stars withdraw their shining.

And Jehovah shall roar from Zion,
And utter his voice from Jerusalem;

And the heavens and the earth shall shake;
But Jehovah will be a refuge for his people,
And a strong hold for the sons of Israel.

And ye shall know that I am Jehovah, your Elohim,
Dwelling in Zion, the hill of my sanctuary.

And Jerusalem shall be holy,
And strangers shall pass through her no more,” &c.

The order of events seems to be clearly discoverable from this passage alone. The general assembly of the nations for judgment in the holy land, after Judah’s restoration. The harvest, which ever symbolizes the gathering of the elect, preceded, we know, by the resurrection of the blessed. Then follows the treading of the wine press, accompanied with the shaking of the nations, symbolized by, and as it will be seen, accompanied with great changes in the heavenly bodies and on the surface of the earth. Should, therefore, the taking up of the saints not take place, as is the sanguine expectation of some, before the armies are gathered at Armageddon, yet surely, “when these things begin to come to pass,” or corresponding military movements are seen among the nations of the earth, leading to this position of things, the Church cannot then but know that “the judge is even at the door.”
SECTION THE SIXTH.

THE SECOND EXODUS OF ISRAEL.

Before the Redeemer "comes to Zion," and "treads the wine press" at Armageddon; we have intimation, also, that he will have conducted certain portions of his people through the deserts to the east of Palestine—These, the subject first of sore judgment, as well as the remnant in the city—"The relics from the sword" at length find favour—Ephraim found in a state of idolatry—Converted and united with the "tents of Judah," they enter the Holy Land in a warlike attitude—The first manifestation of the Saviour made to these—At length to the remnant in Jerusalem—They look on him whom they have pierced, and are delivered from their "blood guiltiness."

We have seen in the last section, that before "the Redeemer cometh to Zion," or "cometh forth at Zion," in order that he may bring his saints with him, as it is asserted he will, he must have raised his dead, and taken up from the earth the living who believe in his name. So, also, we have intimation in other Scriptures, that before Jehovah Sabaoth goes forth to the great conflict, his presence—manifested, perhaps, by his cloud of glory, as at the first Exodus—proceeding from the east, will have conducted certain portions of Israel through the desert, to the scene of this great warfare.
THE SECOND EXODUS.

This, of course, will be a pre-eminent part of the grand restoration of the chosen people. It strikes me as being described to take place, at the very time when the anti-christian armies are employed on their last fatal expedition in Palestine. I believe that "the tidings out of the north and out of the east," which the victorious king hears in Egypt, have some connection with this approach of a divinely conducted people, and, perhaps, also that oracle, which, in the drying up of the waters of the Euphrates, saw a way prepared, for "the kings from the sun-risings."

The scriptures which disclose this second Exodus are numerous. The lxviii. Psalm is very express and particular, and may serve as an introduction to the other scriptures, which will illustrate its meaning. "The song opens with that solemn invocation, which was used by the Israelites in the wilderness, in the time of Moses, when the tent of the tabernacle was struck, and the Levites set forward with the sacred burden upon their shoulders."

"Let Elohim arise, his enemies be scattered;
And they that hate him flee before him."

They shall be dispersed as smoke is dispersed;
As wax is melted before the fire,
The wicked shall perish from the presence of Elohim.

But the righteous shall rejoice,
They shall be glad at the presence of Elohim,
They shall exult with rejoicings:
Sing ye Elohim, chant his name.

Prepare ye the way for him that rideth through the deserts;
In Jah his name, and rejoice before him,
Father of the fatherless, defender of widows,  
Elohim in his holy habitation.  
Elohim is restoring the destitute to a home,  
Bringing forth prisoners into scenes of plenty:  
But the refractory * remain on the dry-rock.†

Elohim, when thou wentest before thy people,  
When thou marchedst through the desert,  
The earth trembled; ah, the heavens dropped;  
At the presence of Elohim Sinai itself,  
At the presence of Elohim, the Elohim of Israel!

Thou didst scatter, Elohim, a plenteous shower,  
And established thy fainting heritage;  
Thy food settled upon it,  
Of thy goodness thou preparedst for the poor-afflicted,

Elohim, Adonai‡ hath given the word,  
The spreaders-of-the-tidings, are, a numerous host!

'Kings of armies flee—they flee!  
And she that stayeth at home divideth the spoil.  
Though ye have been lying among the pots,  
'Ye shall be' like the wings of a dove, covered with silver,  
And her pinions with verdant gold.  
When Shadai has scattered kings,  
Then shall she be white as the snow in Salmon.

The hill of Bashan is the hill of God!  
The hill of Bashan a hill of swelling heights!

Why look ye so enviously, ye swelling hills?  
This is the hill which Elohim has desired to dwell in,  
Ah, Jehovah fixeth his dwelling here for ever.

* Or "the rebellious," or "revolters shall inhabit the dry-rock.  
† Or parched.
‡ Adonai, the Master "Lord," or "Sovereign Lord."
THE SECOND EXODUS.

Elohim rideth on, amidst myriads, thousands of thousands.*
Adonai is among them, 'as in' Sinai, in the sanctuary.

Thou hast ascended on high, thou hast led captivity captive,
Thou hast received gifts for men; † [Elohim.
Ah, even the rebellious shall be for a habitation of Jah
Blessed be Adonai from day to day;
The El of our salvation loadeth us with benefits.‡
The El is with us, El 'to accomplish' salvations,
And to Jehovah Adonai belong the issues of death. §

Ah, El will strike the head of his enemies,
The hairy scalp of him that goeth on still in his guilt.

I will turn 'him' back, hath Adonai said, from Bashan,
I will turn him back from the shores of the sea.
So that thou shalt plunge thy foot in blood,
The tongue of thy dogs 'is' the enemies' portion.

They saw thy processions, O Elohim,
Thy processions, my El, my King, in the sanctuary.
The singers were first, last the harpers,
In the midst the virgins 'with' timbrels.
From the congregations they blessed Elohim,
Adonai from the stock of Israel.
There was Benjamin the younger son, 'with' their ruler,

* Or, thousands of happy followers. Compare lxx. and Bishop Horsley.
† Some read these lines,
   Thou hast received gifts in man,
   Ah, the rebellious for a habitation of Jah Elohim.
But compare St. Paul, Eph. iv. 8, and verse 8 of this psalm. Perhaps we should render, "But shall the rebellious be a habitation for Jah Elohim?"—Alluding to those who perish in the desert; compare Ezek. xx. 33, &c. quoted below.
‡ Or, 'hath borne the burden for us.
§ 'Of death the goings-forth," "And to Jehovah we owe our escapes from death."
Princes of Judah 'with' their defence,
Princes of Zebulon, princes of Naphtali.

Command, O Elohim, thy strength,
Strengthen, O Elohim, this that thou hast wrought for us.
At thy temple, unto Jerusalem
Shall kings bring thee a present.

He hath checked the beast of the reed, the assembly of bulls,
With the calves of the nations, disturbing with their feet
the silvery streams; *

He has dispersed the nations that delight in war.
Chiefs came out of Egypt,
His hand urged Ethiopia against Elohim!

Ye kingdoms of the earth, sing ye Elohim,
Chant ye Adonai. Selah.
Him who rideth upon the heaven of heavens from the east;†
Lo, he uttereth a mighty sound with his voice!

Ascribe ye power unto Elohim,
His majesty is over Israel,
And his power in the skies!

Awful art thou, O Elohim, in thy sanctuary,
El of Israel!
He giveth strength and power to his people;
Blessed be Elohim!

Whatever difficulties may appear in the interpretation of this psalm, its general application will not be doubted, when we shall find the future fact of a second Exodus and passage through the desert, established by other prophecies, and ascertain by comparison that the march of the Divine Presence here described agrees not in its circumstances with the exodus from Egypt, and far less with the return of the children of the captivity

* Compare Simonis Lex. † Or, "as of old."
THE SECOND EXODUS.

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from Babylon. This is clearly told us Hosea i. 11. We read in the first chapter:

"And the sons of Judah and the sons of Israel shall be gathered together,
And shall appoint to themselves one head;
And shall come up out of the land;
For great shall be the day of Jezreel."

Then, in the second chapter, after a prediction of the rejection of Israel, and desolation of their country, under the metaphor of a faithless wife given up to shame and poverty by her husband; we read: (xi. 14.)

"Notwithstanding, lo, I myself 'will' allure her,
And will lead her 'in' the desert,
And will speak cheeringly to her:
And I will give her thence, her cultivated country,
Even the valley of Achor for a door of hope.
And there shall she join in responsive song, as in the days of her youth,
Even in the day when she came up from the land of Egypt.
And it shall come to pass in that day, saith Jehovah,
That thou shalt call me, my Husband,
Thou shalt no more call me, my Master.
For I will take away the name of masters out of her mouth,
And the name of them they shall mention no more."

Ezekiel xx. 33, &c. is both parallel and explanatory:

"As I live, saith Jehovah Elohim, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out of the peoples,
and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith Jehovah Elohim. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of countries where they sojourn, and” or but “they shall not enter into the land of Israel. And ye shall know that I am Jehovah.”

So in that remarkable prophecy of Jeremiah respecting the final restoration of Israel, we read, ch. xxxi.

Thus hath Jehovah said:

“"In the wilderness a people, the relics from the sword, shall find favour, Israel an advance to his restoring, Afar off will Jehovah appear to him.”

As was said in Isaiah,

“"Thine eyes shall see the King in his beauty, They shall behold ‘him in’ the land afar off,”

These oracles lead us to conclude, that ere the Redeemer appears at Jerusalem, for the rescue of the remnant of his people, whom his judgment will have spared there, His divine presence, concealed as of old in the cloud of his glory, will have led through the deserts, which surround the land of promise on the east, extending, it may be, to the north, other portions of his people. But, that as Jerusalem is a scene of awful judgment to the remnant which had
been restored there, so will the wilderness be to that portion of Israel that is being conducted through it. It is not till "the consumption decreed hath overflowed in righteousness," and "all the sinners of his people" have been "destroyed," that he appears as the rescuer of the Jews at Jerusalem; so it is not till "he hath purged out the rebels" from among the travelling companies in the desert, that his manifested Presence leads them, a happy rejoicing people, into their own country. And the rescue of Jerusalem, and their triumphal entry, seems to be coeval.

This will have prepared us to attend to the more enlarged prophecies of Isaiah respecting this "people in the wilderness," "relics from the sword," that "find favour there." ch. xxxv.

"The wilderness and parched land shall be glad,  
The desert shall rejoice and spring forth,  
It shall burst into flower as the rose-bud,  
It shall rejoice even with exultation and singing.  

The glory of Lebanon shall be given to it,  
The beauty * of Carmel and Sharon.  
They shall witness the glory of Jehovah,  
The beauty † of our Elohim."

From what follows, this language is clearly addressed to a people that had gone through much affliction and trial:

"Strengthen ye the slackened hands,  
Support the tottering knees.

* Or "splendor." † Or "splendid state."
Say to the hurried minds, Be strong,
Fear not, behold your Elohim.

Vengeance will come, the retribution of Elohim,
He himself will come, and will save you.

Then shall the eyes of the blind be open,
And the ears of the deaf be unclosed.

Then shall the lame bound like a stag,
And the tongue of the dumb shall sing,

For waters shall burst forth in the wilderness,
And streams in the desert.

The glowing sand shall become a pool,
And the thirsty soil springs of water.

In the haunts of serpents shall be pasture,
Grass, with reeds and rushes.

And there shall be an highway there,
And it shall be called the way of the holy 'one,'
The unclean shall not pass on it.

And HE shall be with them proceeding on the path,
And the foolish shall not err.

No lion shall be there, nor beast of prey,
It shall not ascend it, or be found on it:

But the redeemed shall journey,
And the ransomed of Jehovah shall return;
And they shall come to Zion with singing,
And perpetual joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.”

From a comparison of the foregoing chapter,
which describes the burning of the spiritual Edom,

* Compare the Translations of Bishops Lowth and Stock.
THE SECOND EXODUS.

the land of the fourth anti-christian empire, we may call this a new creation scene, begun to be developed in the Arabian Deserts, at the very time the Roman earth is given to desolation; and we have more to the same effect. In the fortieth chapter: First, perhaps the remnant already in possession of the city is addressed.

"Comfort ye, comfort ye, my people,
Will your Elohim say.
Speak ye cheeringly to Jerusalem,
And proclaim unto her,
That her warfare is accomplished,
That the punishment of her iniquity is fulfilled,
For she hath received at the hand of Jehovah,
The retribution of all her sin." *

Next, whence the deliverance comes, is plainly told in the following:

A voice crieth:

"In the wilderness prepare ye the way of Jehovah,
Level in the desert a highway for our Elohim.
Let every valley be raised,
And every hill and eminence be lowered.
And let the projections be levelled,
And the rough places be made smooth.
And the glory of Jehovah shall be revealed,
And all flesh shall see it together.
Surely, the mouth of Jehovah hath spoken."

That the effect produced by this voice of the harbinger in the desert, the revelation of Jehovah

* See Second Advent, in loco.
to "all flesh," had only an incipient accomplishment in the mission of the Baptist, and must receive its entire fulfilment at "the great day of the Lord." See "The Second Advent." And also to shew that what follows belongs to the same era: although the preached gospel at the first Advent did indeed proclaim the "acceptable year of the Lord, and the day of vengeance of our God," and proclaims it still; yet, the full and literal accomplishment of all these glorious scenes and mighty wonders must be waited for "at the day when the Son of man is revealed."

"A voice said, Cry;
And I said, What shall I cry?
All flesh is grass,
And all its richness as the flower of the field.
The grass hath withered, the flower hath fallen,
Because the breath of Jehovah hath blown upon it.
Surely, the people is grass.
The grass hath withered, the flower hath fallen,
But the word of our Elohim shall stand for ever."

As in the sixty-eighth Psalm, a company or quire of women, according to the custom of antiquity, are here introduced as the announcers of glad tidings:

"Get thee up to the high mountain;
O 'daughter' that bringeth glad tidings to Zion.
Lift up thy voice with strength,
'Thou' that bringeth good news for Jerusalem.
Lift it up, be not afraid;
Say to the cities of Judah,
'Lo, your Elohim!"
THE SECOND EXODUS.

Behold, Adonai Jehovah cometh against the strong one,
And his arm shall have dominion over him.

Behold, his reward is with him,
And his work before him."

This judgment on the great adversary, has proved to demonstration that "all flesh is grass." Jehovah's care of the people, whom his presence is conducting through the desert, is then poured:

"As a shepherd shall he assemble his flock,
In his arms he shall gather up the lambs,
And in his bosom carry them, gently leading the ewes!"

The greatness of Israel's Redeemer, is next most magnificently set forth. The sovereignty and wisdom of his eternal counsels: the littleness, also, of his grand opponents, from the idolatrous Isles of the Gentiles, as is afterwards showed:

"Lo, the nations are a drop of the bucket,
And they are esteemed as the dust on the balance;
As an atom he taketh up the distant coasts."

The "distant coasts," or "the islands," evidently the site of the fourth empire. After an exposure of the unreasonableness of their idolatrous and superstitious worship, "these islands," or "distant coasts," are addressed, and the raising up of the "Just One" "from the east," a passage which has been already quoted, is brought to their attention.

The kings and nations subdued before him, I doubt not, are the potentates and armies which the western empire has at this time sent forth to the field of Armageddon. The apostates at home are described as encouraging and hardening themselves
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in their idolatrous superstition: ver. 5—7. The people who are being conducted by his hand are next addressed: (xli. 8.)

"But thou Israel, my servant,
Thou Jacob, whom I have chosen,
O seed of Abraham my beloved;
Thou whom I have led by the hand from the end of the earth,
And whom I have called from its extremities;
Thou to whom I have said, Thou art my servant,
I chose thee, and have not rejected thee;
Fear not, for I am with thee,
Be not dismayed, for I am thy Elohim.
I will strengthen thee, and I will help thee,
And I will support thee with the right hand of my righteousness.*

Lo, all that snorted at thee shall be ashamed and confounded,
They that contend with thee shall come to nothing and perish,
Thou shalt seek them, and shalt not find them.
The men that enter the conflict with thee shall be as nothing,
And as nought the men that fight against thee.

For I, Jehovah, thy Elohim, do hold thee by thy right hand,
Saying, fear not, for I have brought thee help:

Fear not, thou worm Jacob, thou mortal Israel,
I have brought thee help, Jehovah hath said,
Even thy Redeemer, the Holy 'One' of Israel.

Lo, I have made thee a threshing wain,
A new corn-drag, armed with pointed teeth;
And thou shalt thresh the hills, and reduce them to dust,
And thou shalt make the mountains as chaff.

* Or "my avenging right hand."
THE SECOND EXODUS.

And thou shalt scatter them abroad, and the wind shall carry them away,
And the storm shall disperse them.
And thou shalt rejoice in Jehovah,
Thou shalt triumph in the Holy 'One' of Israel.

It should seem from this last passage, and we shall find others indicating the same, that the restored Israelites are themselves employed as an instrument in the hand of God for the destruction of their assembled enemies. And although the final catastrophe in this contest, is from the immediate hand of God, yet it may please him, at the commencement of the inflicted judgments, to strengthen the hand of the feeble for the chastisement of the strong. It is distinctly said in Ezekiel, at the time that Divine vengeance bursts forth upon Gog and his armies: "And I will call for a sword against him throughout all my mountains, saith Jehovah Elohim."

But we are immediately occupied with the miraculous passage of the desert. It follows in the prophecy of Isaiah which we are considering, respecting these, at length, triumphant warriors: (xli. 17.)

"These 'are' afflicted and distressed,
They seek water, and there is none,
And their tongue is parched with thirst.

I, Jehovah, will have pity upon them,
I, the Elohim of Jacob, will not forsake them.

I will open streams in the high places,
And fountains in the midst of the vallies."
I will turn the desert into pools of water,  
And the dry ground into springs of water.  

I will give in the desert the cedar,  
The shittah, the myrtle, and the oil-tree.  

I will set in the wilderness the fir-tree,  
The pine and the box together:  
So shall they perceive and know,  
And consider and understand at once,  

That the hand of Jehovah hath done this,  
That the Holy One of Israel has wrought it."  

I believe there will be a literal fulfilment of this prophecy. We have here developed before us, the new creation of the surface of the earth, with its impending heavens, as it takes place in the deserts of Arabia. This country, so singular in its present situation, is thus prepared for the returning tribes, by him who "maketh all things new." These are "the scenes of plenty," into which "he that rideth through the desert," in the name of him that should come, is leading his liberated "prisoners."* We wonder not, therefore, to read: (Isaiah xliii. 16.)  

"Thus hath Jehovah said,  
Who made a way in the sea,  
And a path in the mighty waters,  
Who led forth the chariot and the horse,  
The army and the force together:  
They lay down, they rose no more,  
They were extinguished, they were quenched like tow,"  

* Psalm lxviii.
THE SECOND EXODUS.

Referring, as we shall understand, to the passage of the Red Sea, at the first Exodus:

"Ye shall not celebrate these former events,
On deeds of old ye shall no longer dwell.
Behold, I produce a new thing;
Now shall it spring up; will ye not observe it?
Ah, I will make in the wilderness a way,
Streams of water in the great desert.
The wild beasts of the field shall glorify me,
The serpents, and the daughters of the doleful song.
For I have given waters in the wilderness,
And streams in the desert,
To give drink to my people, my chosen.
This people have I formed for myself,
They shall recount my praise."

Taught, therefore, to expect such miraculous interpositions of Divine power for their deliverance, which shall so far exceed "the wonders he wrought in Egypt and in the field of Zoan," that it shall in a manner obliterate their remembrance, God's waiting and afflicted people are often led to invoke his promised help, with allusion to what he had done for them at their first Exodus: (Isaiah li. 9, &c.)

"Arise, arise, clothe thee with strength,
O, arm of Jehovah!
Arise, as in the days of old,
In the former ages.
Art thou not it that cut off Rahab,
That pierced the serpent?
Art thou not it that dried up the sea,
The waters of the great deep?
That made in the depths of the sea a way,
A passage for thy redeemed?
So shall the redeemed of Jehovah return,
They shall come unto Zion with rejoicing;
And everlasting joy shall be upon their heads.

Gladness and joy shall they find,
And sorrow and sighing shall flee away."

All these scriptures impress my mind more and more that it is in the midst of those convulsions of nature which mark the day of the Lord, in which the heavens and earth that now are, pass away, and new heavens and a new earth are spread out, that this deliverance is wrought. The desert rejoices; but where the apostates dwell, "the elements being on fire melt with fervent heat, and the earth and all that is therein, is burnt up;" and thus begins to be accomplished, "the promise of a new heaven and a new earth:" (Isaiah li. 6, l. 2, 3, xliii. 3.)

"Lift up your eyes unto the heavens,
And look upon the earth beneath;

For the heavens shall dissolve like smoke,*
And the earth shall decay like a garment,
And so shall its inhabitants perish:
But my salvation shall be for ever," &c.

"I have put my words in thy mouth,
And I have covered thee in the hollow of my hand,
To stretch out the heavens, and lay the foundations of the
And to say unto Zion, thou art my people." [earth,

"Is my hand so weakened that it cannot redeem?
And have I indeed no strength to deliver?

Behold, at my rebuke I will dry up the sea,
I will make the rivers a desert!

Their fish shall become putrid for want of water,
And shall die with thirst.

* "A mist."
THE SECOND EXODUS.

I will clothe the heavens with blackness,
And will make sackcloth their covering."

"Fear not, for I have redeemed thee;
I have called thee by thy name,—thou art mine:
When thou passest through the waters, I am with thee,
And through the rivers, they shall not overwhelm thee.

When thou walkest through the fire, thou shalt not be
Neither shall the flame catch thee." [burned,

Compare, lastly, ch. xlii. 10, &c. where, at the same time that a distant maritime nation is called to offer songs of congratulations, Arabia geographically described, as Bishop Lowth observes, in all its three regions, is bid to join loudly in the songs:

"Sing ye to Jehovah a new song,
His praise from the end of the earth.

They that embark on the sea, and cover it,
The distant coasts, and their inhabitants.

Let the desert cry aloud, and the cities thereof,
The villages which Kedar inhabiteth.

Let the inhabitants of the rock shout for joy;
Let them shout aloud from the summit of the hills.

Let them ascribe glory to Jehovah,
And publish his praises to the distant coasts.

Jehovah shall come forth as a champion,
And like a warrior will he rouse his ardour.

He shall call out, and raise the shout,
And upon his enemies he shall exert his strength.

Must I for ever be silent?
Must I hold my peace, and contain myself?

Must I cry out like a travailing woman?
Must I stand appalled, while I pant with desire?
I will desolate the hills and the mountains,
And I will dry up all their herbage:
I will turn the rivers into arid tracks,
And I will dry up the lakes.
And I will lead the blind by a way they know not,
By paths they know not will I conduct them.
I will turn darkness into light before them,
And the rugged places into a smooth plain.
These things will I do for them,
And I will not forsake them."

The 30th and 31st of Jeremiah present us with the same scene of a people gathered and led back to the Holy Land, under the guidance of the God of Israel: they are, at first, contemplated as chastened with great troubles and afflictions; but at length brought to the desired country in circumstances of unbounded triumph and felicity.

""Surely, thus hath Jehovah said:
A voice of trembling have we heard,
There is terror, and no peace.
Ask ye now, and see,
Can a male bring forth?
Wherefore have I seen every man,
His hands upon his loins, as a woman in travail,
And all faces changed to paleness?
Alas! for that day is great,
So that none is like it.
It is even a time of distress unto Jacob,
But he shall be saved out of it.
And it shall be in that day,
Hath Jehovah Sabaoth said:
THE SECOND EXODUS.

I will break his yoke from off thy neck,  
And his bands will I burst asunder,  
And strangers shall no more exact service of him.

But they shall serve Jehovah, their Elohim,  
Even David, their king, whom I will raise up for them.

Therefore fear thou not,  
O my servant Jacob, saith Jehovah;  
And be not thou dismayed, O Israel;

For behold, I will bring thee safe from afar,  
Even thy seed from the land of their captivity:

And Jacob shall be at rest,  
He shall also be secure, and none shall make him afraid.

For I will be with thee,  
Saith Jehovah, to save thee.

For I will make an end of all the nations,  
Whither I have dispersed thee.

But I will not make a full end of thee;  
But I will correct thee with measured chastisement,*  
And will not make thee altogether desolate."

This is "the people," "the relics of the sword,"  
"which find favour" in the wilderness, xxxi. 2, a passage we have already quoted. Verse the eighth we read:

"Behold, I will bring them from the north country,  
And I will gather them from the extremities of the earth.

Among them the blind and the lame,  
The woman with child and she that travaileth together,  
A great company shall they return."

Their repentance is described, ver, 9, &c. and we discover that this part of the prophecy belongs particularly to "Ephraim, and the children of Israel,

* Compare Dr. Blaney's Translation.
his companions." "Extremities of the earth may be equivalent to" the east, as "ends of the earth" appear to be, Isaiah xliii. 6; and this may be that part of the restoration, whom the "tidings out of the north and out of the east" in Daniel concern.

We saw reason to conclude, respecting that first restoration planted in their own country before the attack of the last invader, that their character would be superstitious and pharisaical; so I think, from several scriptures we may infer that portions of those Israelites whom the Lord—coeval with his last chastisement of restored Jerusalem by that invader—leads into the wilderness, the arena of their purification, will be found in an idolatrous state. Moses expressly says, "The Lord shall scatter thee among all people, from the one end of the earth even to the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone."* It does not appear that this was ever the case with respect to that remnant which was restored from Babylon, and again dispersed by the arms of Rome, from whom, and from the dispersion in communion with them, we presume the present visible people of the Jews to have been descended. This has led to the inference, that the long-lost ten tribes are particularly in the view of the Prophetic Spirit, that they will be found among nations at this day worshipping idols of wood and stone.† It was

* Deuteronomy xxviii. 64.

† Idols "of wood and stone" bespeak no high state of civilization. At what period connexion ceased between the Jews and their brethren of the ten tribes, has not, I believe, been determined; but I have been led
for idolatry—spiritual whoredom—that the ten tribes were "broken from being a people," by the judgments of God. "Ephraim is joined to idols. Let him alone." But when they are restored, "Ephraim shall say, What have I to do any more with idols?" †

Led by the Divine Presence, in its cloud of glory, after the rebels have been purged out from among them, they are conducted, as we have seen, at the very period when God is about to judge their adversary: and from some passages of scripture, it should seem that their sword too is employed in some part of the conflict with the invading foe; although the manifestation of the Divine agency is that which brings on the final catastrophe.

The party led through the desert was pointed out to us as "Ephraim, and the children of Israel, his companions," designating the ten tribes. But besides Ephraim, we read of the "tents of Judah," as distinguished from "the house of David, and the inhabitants of Jerusalem." Perhaps both the travelling companies are brought together, under the conduct of the Divine Shechina, and are on this occasion united together as one people. We read, Hosea i. 11, "And the sons of Judah and the sons of Israel shall be gathered together, and shall appoint to themselves one head; and shall come up out of the land" "to Jerusalem." They are evidently

to conclude, from Zech. xi. 14, and from the mention of twelve tribes in the New Testament, that the reparation was not complete till after the First Advent.

† Hosea xiv. 8.
described as entering their country in a warlike attitude: (Zech. ix. 13.)

"For I have bent Judah for me,
And have filled my bow with Ephraim.
And I have raised up thy sons, O Zion,
Above thy sons, O Grecia,
And * I have made thee as the sword of a warrior."

Does this last refer to the conquests of the Macedonian Alexander, which the world, at the date of the prophecy, was soon to witness, intimating that Israel in martial prowess should exceed even these renowned conquerors of the world? Or, is Greece, as now restored, to fulfil this prophecy in the latter days? Greece is not mentioned in the array of Gog.

To proceed:

"For Jehovah shall be seen over them,
And his arrows shall go forth as lightning.
And Adonai Jehovah shall sound the trumpet,
And shall march in the whirlwinds of the south.
Jehovah Sabaoth shall be a shield over them,
And they shall consume 'with the sword,' and subdue with sling-stones.

And they shall drink and shout, as from wine,
And they shall be filled, as the bowl and corners of the altar.

And Jehovah, their El, will give them the victory," &c.

Also, in chap. x. after speaking of them as a flock whose "shepherds" and "he-goats" have been visited with punishment, the oracle says:

* Or "though."

*
"Surely Jehovah Sabaoth will visit
Even his flock, the house of Judah,
And will make them his stately horse in battle.

From him is the corner-stone, and from him the nail,
From him the battle bow,
From him goeth forth every ruler altogether.

And they shall be in the war, as they that tread the mire
of the street,
And they shall fight, for Jehovah is among them,
And the rider on horses shall be confounded.

And I will strengthen the house of Judah,
And will save the house of Joseph,
And will restore them, for I have pitied them.

And they shall be as though I had not rejected them,
For I am Jehovah, their El, and I will hear them,
And Ephraim shall become a mighty one.

And their hearts shall be gladdened as by wine,
And they shall see their sons, and be glad,
And their heart shall rejoice in Jehovah.

I will call them, and will gather them, for I have redeemed
them:
And they shall increase as they did increase, for I will sow
them among the nations;
And from distant places shall they remember me, and shall
quicken their children, and return.*

I will bring them back from the land of Egypt,
And from Assyria will I gather them,
And to the land of Gilead and Lebanon will I bring them.

* "For I will call them, and will gather them,
When I have redeemed them;
They are numerous as ever.
For I had sown them among the nations;
And from distant regions they remembered me,
And quickened their children, and returned."
And place shall not be found for them;
And he shall pass over the sea to Tyre,*
And shall smite the waves in the sea.
And all the depths of the river shall be dried up,
And the pride of Assyria shall be brought down, and the sceptre of Egypt depart.
And I will strengthen them in Jehovah, and in his name shall they walk.”

The last prophecy in Zechariah, entitled “the burden of the word of Jehovah concerning Israel,” † points out clearly the introduction of these two favoured remnant, on the scene of the last conflict, where “tidings out of the east and out of the north” had brought back “THE KING,” in Daniel, “with great fury to destroy and make an end of many.”

“Jehovah hath spoken,
Who stretched out the heavens, and founded the earth,
And formed the spirit of man within him:
Behold, I make Jerusalem
A cup of trembling to all peoples around:
Ay, even upon ‘the hand of’ Judah shall it be,
In the siege against Jerusalem:
And it shall come to pass in that day,
That I will render Jerusalem
A burdensome stone to all the nations:
All who burden themselves with it shall be much hurt;
Though all the nations of the earth are gathered against her.
In that day, hath Jehovah said,
I will strike every horse with confusion,
And his rider with madness.

* Blaney. But perhaps the “smiting of the tongue of the Egyptian sea” may be intended.
† Chap. xii. &c.
And to the house of Judah I will cause opening of eyes,*
And every horse of the nations will I smite with blindness.

And the leaders of Judah shall say in their hearts,
Strength to me will the inhabitants of Jerusalem be,
In Jehovah Sabaoth their El."

The deliverance, the final triumph, will be, from
"the Redeemer’s coming to Zion.” This, it should
seem, is first manifested to Judah, the captives
purified in the desert, and now brought to the
borders of the country, “They have seen him in
the land afar off:” and though at this time the
inhabitants of Jerusalem are in the utmost straits,
and “the sinners in Zion are afraid,” yet Judah
perhaps has partly seen, and is expecting the full
manifestation of Jehovah Sabaoth. In this confi-
dence Judah seems emboldened to the conflict:

"In that day will I make the leaders of Judah
As a furnace of fire to wood,
And as the torch of fire to the sheaf:

And they shall consume on the right hand, and on the left,
All the nations that are round about.
And Jerusalem shall still be inhabited in her place.

But Jehovah will save the tents of Judah first,
So that the glory of the house of David may not be magnified,
Nor the glory of the inhabitants of Jerusalem, above that
of Judah.”

“The tents of Judah,” as they lie distinct from
the inhabitants of Jerusalem, girt in siege, first
experience the mighty deliverance, and among the
latter we may infer will be found at this time the
descendants of the royal house of David. They

* Compare Psalm lxviii. 24, &c.
will be found among that remnant of the city which is not cut off; but at present they know not their Deliverer. It will be interesting here to compare the ancient oracles respecting Judah. The blessing of his father Jacob was:

"Judah, thee thy brethren shall celebrate,
Thy hand upon the neck of thine enemies;
The sons of thy father shall worship thee.

Whelp of a lion 'is' Judah,
Go up, my son, from the prey.

He has bent and lain down as a lion,
And as the great lion, who shall rouse him?

The sceptre shall not depart from Judah,
Nor the staff from between his feet,
Until that Shiloh shall come,
And to him be the gatherings of the peoples," &c.*

So when Moses blesses the children of Israel before his death:

"And this was the blessing of Judah, for he said:

Hear, O Jehovah, the voice of Judah,
And bring him to his people:

His hand shall contend for them,
And shall be their help against their enemies."

The circumstance mentioned in the prophecy before us respecting Judah, first saved and made victorious, may illustrate the title which the appearing Saviour takes to himself: "The lion of the tribe of Judah." But though while Judah "is

* This must be confessed a difficult text; it may be read, "The sceptre"—"The Ruler-staff"—"shall never more depart," &c.—"when Shiloh shall come," &c.
beautified with salvation," the remnant in Jerusalem are at their last gasp, their deliverance draweth nigh, and the time of the manifestation of their Redeemer; and they recognize him at length in the person of Jesus of Nazareth, of whom their fathers had been "the betrayers and murderers:"

"In that day shall Jehovah be a shield over the inhabitants of Jerusalem,
And he that is feeble in that day shall be as David,
And the house of David shall be as Elohim, as the angel Jehovah before them.
And it shall come to pass in that day,
That I will seek all nations to destroy them,
Who are come against Jerusalem:
And I will pour upon the house of David,
And upon the inhabitants of Jerusalem,
A spirit of moaning and supplication;
And they shall look on him whom they pierced,
And they shall mourn over him with the mourning over an only child,
And the bitterness for him shall be as the bitterness for a first-born."

Such is the clear and unambiguous oracle respecting the first manifestation of "their crucified King" to the remnant of that first restoration, which through all these grievous troubles had been preserved at Jerusalem. It continues:

"In that day the mourning shall be great in Jerusalem,
As the mourning of Hadadrimmon in Megiddo;
And the land shall mourn, every family apart.
The family of the house of David apart, and their wives apart;
The family of the house of Nathan apart, and their wives apart;
The family of the house of Levi apart, and their wives apart;
The family of the house of Shimei apart, and their wives apart;
And all the families that remain,
Every family apart, and their wives apart."

This great mourning in Jerusalem, among the descendents of them who had denied their King, and became the betrayers and murderers of the Prince of life, is indeed beautifully illustrated by this comparison of it to the public mourning in Judah for the death of king Josiah, whom "the archers had shot" and mortally wounded in the plain of Megiddo. Here, indeed, the sun of the national glory and of the public prosperity "had gone down at noon"—"and all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and singing women spake of Josiah in their lamentations," and they do so "to this day, for they made them an ordinance in Israel."*

With the good king Josiah, moreover, departed all the glory of the royal house of David and of Solomon; the independent sovereignty of regal majesty was possessed by its princes no more. Read the remarkable address to the royal family in the twenty-second chapter of Jeremiah. Was "the king's house of Judah," in the eyes of their covenanted God, as "Gilead and the head of Lebanon;" yet, for their profaneness and wickedness, he would "make it a wilderness," "cut down its choice cedars, and cast them into the fire."

* 2 Chronicles xxxv. 23, &cc.
On the death of Josiah, the people had set up as king his son, Jehoahaz, or Shallum. Alas! it was to no purpose; in three months the victorious Pharoah deposed him, and led him captive into Egypt, and this was "for a lamentation." "Weep ye not for the dead, neither bemoan him; but, weep sore for him that goeth away, for he shall return no more, nor see his native country." Pharoah set up his brother Eliakim, or Jehoiakim, as his deputy in his stead, but he soon changed his Egyptian master for one more stern and powerful, Nebuchadnezzar king of Babylon; and in the days of this prince the first captivity was led away from Jerusalem. He reigned, indeed, eleven years, but the character of his administration is described as covetous, oppressive and bloody, in the extreme. His doom is pronounced by the prophet: "They shall not lament for him, saying, ah, my brother! or, ah, sister! They shall not lament for him, saying, ah, Lord! or, ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

Coniah, or Jehoiachin, his son, is permitted to succeed his father, but his reign continued but three months. He goes into captivity with "his mother that bare him, to a land where he was not born," "there to die." But there is something peculiar in the destinies of this prince; he is the predestined ancestor of the virgin mother of our Lord. Hence, these mysterious strains of the prophetic spirit: "Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure?"
Wherefore are they cast out, he and his seed, and are cast into a land which they know not? Are, then, “the sure mercies of David,” through the royal Solomon, to fail for evermore? No; but a deeper mystery still is involved! a mystery, the solution of which, concerns not the family of David and the house of Israel alone, but all the ends of the earth. Hence, what follows: “O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, or ruling any more in Judah.” “Write him childless” —when in fact he was not childless, yet “write him childless.” “Childless” is a correct translation, though there is a metaphor in the expression. An allusion to the lofty tree whose trunk indeed is left standing in the forest, but all its boughs and its goodly branches have been broken off, or have prematurely fallen to moulder in the soil, before the bereaved parent stock is brought to mingle in the common dust. To dwell upon this metaphor of the childless parent, on an occasion so great as this before us, we may say in the language of the ancient Job:

—“there is hope of a tree
When it is cut down,
That it may revive again,
And its suckers not fail;
Though its root be grown old in the soil,
And its trunk be dead in the dust:
By the inhaling of water it may germinate,
And form its boughs like a plant.
THE SECOND EXODUS.

But man dieth and lieth prostrate,
But man expireth—and where is he?
The waters are gone off from the lake,
And the stream has dried up and wasted away,” &c.

But why is the unhappy Coniah to be “written childless,” when he had children, and left a posterity behind him “for thirteen generations?” It is partly explained in the passage from Jeremiah which we are considering—“no man of his seed shall prosper, sitting upon the throne of David, or ruling any more in Judah.” It is true that Zoro-babel, the son of Salathiel, and grandson of Coniah, was governor of Judah, after the captivity; but he sat not on the throne of David; that was cast down; and the “throne of the kingdoms of the heathen erected.” Zorobabel was merely a deputy for the great king, the king of Persia. “The sceptre,” if we understand it as an ensign of regal authority, had now “departed from Judah.” Zedekiah, the uncle of Coniah, when he and his children had been taken captive to Babylon, was, however, left with the title of king, after he had taken an oath of allegiance to Nebuchadnezzar, for his perjury, on which occasion he was visited with that severe justice which caused the extinction of himself and all his sons. But respecting this assumption of the regal character, how striking is the language of the divine oracle delivered by Ezekiel, (xxi. 25,) “and thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him
that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.” This is a general view of the history of the chief magistracy in Judah, till the birth of Christ: it was for the most part, effectually, in the imperial deputy, sometimes in the High Priest, either by appointment or allowance of the sovereign, or in times of distraction, as the result of successful revolt: under the Maccabees, indeed, glorious victories were vouchsafed to the poor remnant of Judah; but seldom was there an attempt at independant regal authority, or if effected soon, the destiny of the doom pronounced followed, “I will overturn, overturn it.” Herod’s dynasty, granted and upheld by the Romans, can on no account be reckoned as a native monarchy of the Jews, and soon it appeared, without the semblance of any intermediate authority, that they had “no king but Cæsar.”

During all this period, however, the family of Coniah was preserved, though “written childless,” treated as “a broken idol,” “a vessel in which is no pleasure.” And, as appears, some branches of the house of Nathan, the son of David, besides, for David is never “to want a seed,” to supply a governor over the seed of Abraham, Isaac, and Jacob for ever. But “the kingdom” was Solomon’s “from the Lord.” Now, however, his only lineal descendant has been “written childless,” and amidst all the difficulties felt in this remote age respecting certain minutiae in the genealogies of the royal
family of Judah, preserved in the New Testament, thus much I think is certain, we have the genealogy of Solomon and Coniah in Saint Matthew, and that of Nathan in Saint Luke. And mark the termination of the royal branch in a solitary virgin! the lineal issue now must fail for ever; Coniah must now of necessity be “written childless” in the genealogies of Israel. The tree of his pedigree is finished. The honours and regal rights of the family must now be transferred to some collateral branch, a female cannot be enrolled among the sons, the first-born sons, of David and of Solomon. Joseph, the son of Heli, her espoused husband, the head of the line of Nathan, must stand for her, as the son of her father Jacob on the tables, to whom by marriage she is to convey the rights of her family.

Some writers, however, on the subject, I think with great probability, and evidently supported by the numbering of the fourteen generations, maintain that the Joseph mentioned in Matthew i. 16, as “the husband” or “man of Mary,” was, in truth, not her affianced husband, but her father, literally the son of Jacob, and that Joseph, the father, was the only male child or man, through whom the blessed virgin could connect her name, with the genealogy of Coniah and Solomon. Thus Mary stands not in the twelfth generation, as she must have stood if she were the daughter of Jacob, but, as she should do, in the thirteenth generation, as a daughter of that Joseph whom Jacob begat. And thus we have in the fourteenth generation from
the Captivity, "the Christ of God,"—"the Holy Offspring of Mary's unpolluted womb," born miraculously, in right of his virgin mother, "King of the Jews:" and the prodigy announced to her progenitor Ahaz is accomplished, "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel."

At the annunciation of his birth, the promise of the kingdom is repeated: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The blessed Jesus, "born of the seed of David according to the flesh," "made of a woman," did not, as we all know, during his First Advent, "sit upon the throne of David." But he compares himself, with respect to this matter, to a person of noble birth, who is going into a distant country, to receive the investiture of his royal authority—as the circumstances of the times explain—from imperial hands; and then to return again.

That epocha is contemplated in the prophecy now before us: and at the time of God's "sending the rod of the Son of David's power out of Zion," we find with astonishment that the family of David upon earth is not extinct; that several branches of it are among that first restoration that finds its way to Jerusalem, and is besieged there by the last enemy. Four distinct branches of the royal house are distinguished as mourning apart, on the discovery that Jesus of Nazareth, whose name they, with their fellow-citizens, held in abomination, is
indeed their king. The families enumerated are—of David, of Nathan, of Levi, of Shimei. Joseph, the son of Heli, as we have seen, on the anticipation of extinction of the regal house of Solomon, was set down as David's representative and heir. He, we have every reason to suppose, died without issue. The Virgin's Son was rejected, at any rate, and now "numbered with the dead." But the scribes and genealogists of the family would readily point out the legal heir to Joseph's adoptive rights; he would be, of course, the supposed representative of the elder branch. Nathan's own "inheritance would not be marred," his house would have its representative in another son. And it appears that two other of his sons, Levi and Shimei, or Semei, (Luke iii. 24, &c.) had in similar ways their own distinct inheritances. And these four families of the house of David are now actually in existence, and are hereafter to be manifested among that first restoration, of which we have treated before.

We saw reason to conclude that this restoration consisted of a people, not converted to the Christian faith, but now:

"In that day shall be a fountain
Opened for the house of David,
And for the inhabitants of Jerusalem,
For sin and for uncleanness."

It is at this time that the guilt of that blood which their forefathers so impiously imprecated upon themselves is removed. (Joel iii. 20, &c. Isaiah iv.)
"But Judah shall dwell for ever,
And Jerusalem shall remain from generation to generation;
And I will purify them of the blood shed by them, which
I had not purified;
And Jehovah will dwell at Zion."

"And there shall be a shoot of Jehovah,
Beauteous* and glorious,
Even a sucker from the earth,
Elevated, and spreading its boughs,
For the escaped of Israel.

And there shall be that remaineth in Zion,
And that which is left in Jerusalem,
Holy shall it be called,
Every one that is written among the living in Jerusalem;

When Jehovah has washed away
This filth of the daughter of Zion;

And when this blood of Jerusalem
Shall be removed from the midst of her,
By the spirit of judgment, and by the spirit of burning."

And this is the prayer of the same penitent, (Ps. li. 14.) "Deliver me from blood-guiltiness," &c.

How severe these chastisements will be, that reduce this restored people to that small "cut-short remnant," on whom the Lord will shew his mercy, we may judge from what is here said in the prophecy of Zechariah: (ch. xiii.)

"And it shall be in all the land, saith Jehovah,
Two parts thereof shall be cut off, and die;
But a third shall be left therein.

* Growing stately.
THE SECOND EXODUS.

And I will bring that third through the fire,
And I will refine it as silver is refined,
And will assay it as gold is assayed.

They shall call upon my name,
And I will answer them.

I will say, This is my people,
And they shall say, Jehovah is my Elohim."

Thus, while the enemy was being prepared for that destruction foredoomed, their armies led to the destined spot, the Lord had, in the midst of these great judgments, separated his preserved remnants. That of Judah and of Ephraim in "the desert of the peoples," and that at Jerusalem, in the midst of a siege where half, or a division of the city is seized by the enemy. This was his last effort. He now "comes to an end, and none helps him." Now the Elohim of Israel is manifested to be Jehovah—the self-existent Deity come into the world, incarnate in the person of the Son, who now "takes to him his great power, and reigns;" and all his enemies are made his footstool.
SECTION THE SEVENTH.

THE GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

The kings and their armies gathered at Armageddon—The judgment of the vintage—Destruction of the nations, and all their armies—The general conflagration, and production of new heavens and a new earth—A time of trouble, such as never was, or ever will be, in the creation of God—The meaning of the prophetical language that describes great changes in the heavenly bodies, and on the surface of the earth: not always symbolical and typical—The alarm of sinners amidst these dreadful conflicts, and confidence of the people of God in their Great Deliverer.

In the field of Armageddon "the kings of the earth and of the whole world" were already gathered. They had assembled "to take a prey and gather a spoil;" but now "Michael, the great prince, standeth up for the remnant of his people." The Redeemer has raised and received to himself in glory all the true believers of his gospel church, with all that died in the faith of Him that was to come; and has also conducted certain portions of restored Israel in the flesh by his miraculous interference through the deserts. The time is come, at length, when his enemies are to be made his footstool: (Psalm cx.)
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD. 107

"Jehovah sendeth forth the sceptre of thy power out of Zion,
     Rule thou in the midst of thine enemies.
The concourse of thy people is great in the day of thy power,
     On the holy hills;
'Greater' than from the womb of the morning
     Is the dew of thy progeny."

The destruction at Megiddo is distinguished as "the great day of the battle of Almighty God:" the armies of the apostate are assembled there; and there they meet their fate. But, at the same time, the judgments of Jehovah Sabaoth are poured upon the countries from which these armies came,—the inhabiters of the fourth empire especially: the beast, that symbolizes that empire, is represented as "taken and destroyed, and his body given to the burning fire." Thus, when Gog and his armies are described, in Ezekiel, as "falling upon the open field," on the mountains of Israel, it is said: "And I will send a fire on Magog, and," or "even on them that dwell carelessly in the isles: and they shall know that I am Jehovah."* So again, when the judgment of the same apostate power is described, (Isaiah xxxiv,) which is there spiritually called Idumea and Bozrah, we read: "For the indignation of Jehovah is upon all nations, and his fury upon all their armies." "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and" or "even upon the people of my curse to judgment." In like manner, when the final destruction of the mystic Babylon is presented

* xxxix. 6.
to our view, (Rev. xviii. xix.) though the beast, and the kings of the earth and their armies, are overtaken when engaged in the invasion of Palestine, at the same time is the cry heard: "Babylon the great is fallen! is fallen!" Nay, she is "then utterly burnt with fire." "The kings of the earth, who had committed fornication, and lived deliciously with her," are described as "seeing" "afar off," the smoke of her burning.

The site of the judgment of the vintage, where "the word of God" "treadeth the wine-press of the fierceness and wrath of Almighty God," is particularly marked as being in the land of Palestine—"and the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses bridles, by the space of a thousand and six hundred furlongs;" this measure is the length of the Holy Land, and the country is not within the limits of the fourth empire, and therefore, "without the city;" yet, in the same judgment we must include the destruction of the city or empire of the mystic Babylon:* according to that of Isaiah, (ch. lxiii.)

"Who is this that cometh from Edom,
With sprinkled † garments from Bozrah?

This that is glorious in his apparel,
Reclining in his great strength?

I who speak in righteous vengeance,
Contending to bring salvation.

* For "the devoted destruction of Megiddo," see Second Advent, Vol. II.
† Or "wine-stained."
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

Why 'this' red on thine apparel?
And why thy garments like him that treadeth the wine press?
I have trodden the press, alone,
And of the nations no man was with me.
And I trod them in mine anger,
And trampled them in mine indignation.
And their life's-blood spirted on my garments,
And I have stained* all my apparel.
For the day of vengeance was in my heart,
And the year of my redeemed was come.
And I looked, and there was no helper,
And I found myself alone, without an Upholder.
And mine own arm hath wrought salvation for me,
And mine indignation hath upholden me.
And I have trodden down the nations in mine anger,
And I have crushed them in my indignation,
And I made their life's-blood to run down on the ground."

So according to Rev. xix. when the great Redeemer, as we may say, is described as entering the field of Armageddon, to tread the wine-press there, in the most restricted application of the figure, he is "clothed with a vesture dipped in blood," It is already described, that "out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron," &c.† We may therefore argue, that though the destruction of the mystic Babylon, and of the fourth empire, is contemporaneous with the gathering the armies at Armageddon, yet the stretching forth of the iron sceptre, when the nations, "as the vessels

* Or "polluted."
† Ver. 15.
of a potter, are to be broken to shivers," especially in the judgment of the Roman empire, will rather precede the destruction of their congregated armies, to be "food for the birds of the air and the beasts of the field, on the mountains and plains of Israel."

While Gog of Ezekiel is coming up with all his bands to the destruction of "the land of unwalled villages;" while the emphatic "king" of Daniel "is doing according to his will," and "overflowing the countries;" when the tide, perhaps, rolls back from Egypt, and "he plants the tabernacle of his palaces between the seas in the glorious holy mountain; at that hour, it may be—himself reserved for the last victim—the indignation falls upon the devoted countries. In these countries, symbolized by Edom and Babylon, and sometimes by Sodom and Egypt, no repentance was produced by the late judgments, but, on the contrary, God was "blasphemed because of the hail;" therefore are they compelled to know, and to feel, in their everlasting destruction, that He is Jehovah!

This, then, is "the great and terrible day of the Lord;" and in this manner will it come upon restored Israel, upon the fourth empire, with the nations of the apostolic world, and upon their armies arrayed in Palestine. This, therefore, is "the day when the Son of man is revealed." The general description of this day, though it is big with mercy and glorious deliverance to the faithful remnant of the gospel church, and to the holy seed that shall remain to Israel after the flesh, is awful and terrible
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

beyond imagination: (Psalm l. xcvi. I Samuel ii. 10. Psalm xxi. Micah i. 3, 4. Isaiah lxvi. 14, &c.)

"El Elohim Jehovah hath spoken,
And called the earth from the rising to the setting sun.
From Zion all clothed in splendour, Elohim has shined forth,
Our Elohim is come, and keepeth not silence.
A fire devoureth before his presence,
And around him a tempest rageth:
He calleth the heavens from above,
And the earth to the judgment of his people," &c.

"Clouds and darkness are round about him,
Justice and judgment are the basis of his throne.
A fire goeth before him,
And consumeth his enemies on every side.
His lightnings illuminated the world,
The earth saw, and was afraid.
The mountains melted like wax at the presence of Jehovah,
At the presence of the Lord of the whole earth.
The heavens have declared his righteousness,
And all the nations have seen his glory!"

"For not by strength can man prevail;
They that contend with Jehovah are broken to pieces.
He thundereth over them in the heavens;
Jehovah judgeth the utmost parts of the earth."

"Thy hand reacheth all thine enemies,
Thy right hand reacheth them that hate thee:
Thou puttest them into a furnace of fire,
At the time of thine appearing;
Jehovah swalloweth them up in his wrath
And the fire consumeth them."
"And Jehovah shall cause his glorious voice to be heard, And the alighting of his arm shall be seen:
With angry blast, and flame of devouring fire, With storm, and torrent, and hailstones."

"For behold, Jehovah will go forth from his place and descend; And he will tread upon the eminences of the earth; And the mountains shall melt beneath him, And the depths shall be broken up; As wax before the fire, As waters thrown down a steep."

"And the hand of Jehovah shall be manifested on his servants, And his indignation on his enemies: For behold, Jehovah will come in fire, And his chariots as a whirlwind!
To recompence in the heat of his anger, And in his rebuke with flames of fire. For by fire shall Jehovah execute judgment, And by his sword, upon all flesh; And the slain of Jehovah shall be many."

So in the vision of the ancient of days—"His throne was like the fiery flame, and his wheels as burning fire, a fiery stream issued and came forth from before him," &c. The element of fire or of

* I cannot, with some able expositors, conceive this to be an emblem of any judgment that may pass over us unseen; or to symbolize any thing else than the revelation of the Lord Jesus with his mighty angels in flaming fire. "The ancient of days," in this passage, may be an emblem of "the Second Person," as coming with the glory of the Father; as the emblem of one like a child of man in the clouds of heaven, is an emblem of his coming in his own glory as the Lord Messiah: but I think
heat, in all its various forms and phenomena, whether in the atmosphere, producing storms and tempests, or in the subterraneous regions of the globe, upheaving its solid surface, and bursting asunder its rocky crust, is ever, in the sacred language of scripture, foretold to be the chief instrument of Jehovah's vengeance when he shall appear at the last day of this dispensation. It is the angel that has power over fire that proclaims the judgment of the vintage.* And St. Peter, speaking of the "scoffers" of "the last days," as impiously challenging the promise of the Redeemer's coming, insisting that "all things continue as they were from the foundation of the world," observes,

2 Peter iii. 4. "For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth that now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

it abhorrent of the style of scripture, that any emblem or symbol of the Invisible Deity should be imagined, and more especially, that "ancient of days" should be an epithet for the absolute eternal Godhead, as subsisting in the person of the Father. But, when the Deity in its second person is manifested in his name Jehovah, "He that was, and is to come;"—as the Incarnate One, as Emmanuel, we may number by days. "His goings forth," indeed, in his predestined character, "were from of old, from everlasting;" as a gift, when he cometh into the world, "he hath length of days for ever." (Psalm xxi. 4.) "Days upon days wilt thou add unto the king." (Psalm lxi. 6.) "His throne" is to be "as the days of heaven." (Psalm lxxxix. 29.) Compare Psalm cii. 23, &c.

And observe, the original expression in the Chaldee, has nothing of the emphatic character which our translators have given it; it is merely, "one grown old," or "advanced in days." Compare Rev. i. 14.

* Revelation xiv. 18.
These scoffers, from a comparison of many scriptures,* can be no other than those found around his waiting Church, when Christ comes to judge the nations upon earth, and to erect his promised kingdom. We cannot, therefore, refer it to the scenes that take place after the first millennial period of the saints' reign upon earth: nor is it anywhere asserted, that the heavens and the earth have a second time to pass the ordeal of fire. Whatever further alteration creation may at that time endure, when all the dead are judged, and heaven and earth have fled away from the face of him that sitteth on his great white throne; what is here spoken by the apostle is evidently as a warning to men under this present dispensation. And he blames their voluntary ignorance, that discern not, as they may in every hill, and valley, and plain, on the present surface of the earth, that a former world hath perished, and a new one been formed from the wrecks of an overwhelming deluge. He seems to blame them also that they perceive not, from the phenomena of subterraneous fires that disclose themselves continually, "in divers places," that the materials of the earth's conflagration, as predicted by the word of God, are even now contained in her bowels: so that the heavens and the earth that are now, may be said to be "kept in store" to be "reserved unto fire," upheld by the word of God, and only waiting his fiat for their destruction.

This has been so long suspended, while repentance is performing her heavenly appointed task in

* Jude.
the generations of men, that there seems to some a "slackness concerning his promise." "But," says the apostle, "the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."* All this is used as an exhortation to the Church, as now existing. It pertains not to the holy city and camp of the saints, which Satan, released after his thousand years' confinement, surrounds with a new race of apostates, a second Gog and Magog; but pertains to us who are now tabernacling upon earth, waiting for the Lord from heaven, and suffering from the reproach of scoffing infidels: "Where is the promise of his coming?"

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, brethren, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

I must confess, that the above language of St. Peter has formerly seemed to me so strong, that I could not divest myself of the notion, that the final dissolution of all things—if there is any warrant to use such terms—must have been in

* 2 Peter iii. 10.
view of the apostle. I thought, perhaps there might be a long continuance of this fiery ordeal, destroying and reproducing, and altering gradually in different parcels the face of the terraqueous globe: beginning with the destruction of the fourth empire, and the contemporaneous renewal of the Holy Land and adjacent countries, and so continuing during the thousand years, the work of this baptism by fire, and reformation of renewed nature, till the heavens and the earth that now are, might be said to have fled away before the face of him that ascends his great white throne, and all things have been made new. And I cannot absolutely pronounce these notions to be altogether untrue, as to the mode of the great Creator's proceedings.

But, from a more attentive consideration of other passages, where the element of fire in all its forms is spoken of as accompanying the appearance of Jehovah, and as being one of the chief instruments in his hand for the destruction of his enemies, I am perfectly convinced, that the subject of the apostle's admonition has immediate, if not exclusive reference to what takes place at the end of this dispensation, when the Lord comes to judge the apostate empire, to restore Jerusalem, and to establish his risen saints in their heavenly dominion.

Besides, I observe that St. Peter refers to a former promise of a new heaven and a new earth. Now as the revelation of St. John was not at this time given to the Church, we do not know that it had received any other promise to this effect, but
what is contained in the ancient prophets. Such a promise we find expressly, Isaiah lxv. 17, &c.

"Then lo, I create
New heavens and a new earth!
And the former shall be no more remembered,
Neither shall they come into consideration.

But rejoice ye, and be glad,
In the world to come which I create;*

For lo! I create Jerusalem a joy,
And my people a cause of gladness," &c.

Again, chap. li. 16.

"And I have put my words in thy mouth,
And I have covered thee in the hollow of my hand,

To stretch out the heavens, and lay the foundations of the earth,
And to say unto Zion, thou art my people."

Compare verse 6 of the same chapter. Add to these chap. lxvi. 22.

"For like as the new heavens and the new earth,
Which I have made,
Are established before me,
Jehovah hath said,
So shall your name and your seed stand."

From these passages it is clear, that the promise of a "new heaven and a new earth, wherein dwelleth righteousness," had respect to a time previous to the final establishment of Jerusalem. The destruction of the heavens and the earth that now are, by fire,
must therefore be previous to the reign of Christ upon earth; and must be considered as coeval with that appearance of "the great God and Saviour," for which the Church is now considered as waiting: when the Spirit of God by the apostle promises "rest" to his "troubled" saints:

2 Thess. i. 7, &c. "When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . . . in that day."*

The language of St. Peter, which may strike the imagination as if the solid globe were reduced to a cinder, or dissipated into gazeous fluids! has indeed startled the minds of some, and led them to state the difficulty, as to how the remnant of Israel, and of the other nations of the earth, are to be saved in such an overwhelming destruction! Our imaginations however, it may be, transport us too far in such an interpretation of the words of the prophecy. But, nevertheless, at their lowest estimate, one cannot but listen with astonishment at the description of the greatness and extent of that dreadful calamity, which is even now impending over the Church and the world. Men's hearts may

* "Perhaps, when he shall come to be glorified with his saints, and to be the object of admiration among all them that believe; for our testimony to you has," or "will have been believed in that day."—Compare John xvii. 21, &c.
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well fail them with fear, and for looking at those things which are coming upon the earth! As for the difficulty started, to refer to the omnipotence of God is a sufficient answer; though the hypocrites in Zion will be afraid, He can create, as well as destroy: and though "the day cometh that shall burn as an oven, and all the proud and they that do iniquity shall be as stubble," and "the elements melt with fervent heat;" yet he can speedily re-create, and from his all-melting laboratory throw out new combinations, as fast as he dissolves the former. And in the midst of all, he can make a way to escape, where he is pleased to spare.

St. Peter compares this conflagration to the universal deluge. We know the scheme of Providence, which on that occasion preserved a small remnant, when all flesh perished in the waters, and "the earth was turned as clay to the seal." So in this approaching destruction and reproduction by fire, though it be, in a manner, as universal, and to some guilty nations as destructive, as the "waters of Noah;" yet God can rule and moderate the whole, and as he speaks, "put discernment in the meteors of heaven." If "the body of the fourth empire" is given to "the burning flame," and in other regions "the earth be burnt up and few men left;" yet, in other cases, the fiery element may be more tempered in its developments, and notwithstanding the electrical phenomena of the blazing sky, the fearful sights in the heavens, with the disemboguing of the central fires which so often shake the earth; in this general wreck of nature,
many may have cause "to glorify God in the fires." On extensive continents, for aught we know, such vast general results may be so soon produced and by such a process, that the lives of multitudes, both of men and beasts, will have been preserved.

In the most tremendous convulsions of the elements, which have been yet known, even over the very centre of the subterranean force which has produced the greatest earthquakes, and has been sufficient to change the face of nature in very extensive districts, all have not, on every occasion, perished. Though the earth has opened her mouth at no great distance, and swallowed down thousands and ten thousands of human beings, other cities have stood unimpaired, or received but a partial overthrow.

Thus, we read expressly, that in that earthquake which attends the coming of the Redeemer, when his feet shall stand on the Mount of Olives, and that mountain be rent, and flow down at his presence; and as it should seem, those new formations begin to take place, which are to renew the surface of the Holy Land, and make the desolate places like the Garden of Eden,—we expressly read on this occasion: "Ye shall even flee, as ye fled from the earthquake in the days of Uzziah, king of Judah."* This may be but a specimen of what takes place in "divers places." In some regions of the earth, indeed, we know the destruction will be entire; and, as we shall see below, no blessed reproduction

* Zech. xiv. 5.
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is promised, but a perpetual scene of desolation remains.

What our Lord has told us himself respecting this dreadful season, as it will generally affect the human race, by no means, however, favors the narrowing very greatly the language in St. Peter’s Epistle. See Matt. xxiv. 22, 23, and Mark xiii. 19, 20.

“For in those days shall be affliction such as was not from the beginning of the creation, which God created, unto this time, neither shall be; and except the Lord had shortened those days, no flesh should be saved; but for the elect’s sake, whom he hath chosen, he hath shortened the days.”

On this passage I would first remark, that if any person, led by the interpretations of some commentators, can possibly imagine that “all flesh” could have been endangered in the protracted siege of Jerusalem, and would apply this passage to those “days of vengeance and wrath upon that people,” let him compare Luke xxi. 24—28. He will there find that “Jerusalem must first be trodden under the feet of the Gentiles, till the times of the Gentiles be fulfilled.” Let him turn also to Daniel xii. 1. It is there said: “When Michael stands up,” and “the people are delivered,” “there shall be a time of trouble, such as never was since there was a nation, even to that same time.” Most certainly the time of Michael’s standing up for the children of the prophet’s people, was not at the siege of Jerusalem in the days of Titus, or at its complete devastation by Adrian. It is evidently an event of the last times, “the time of the end.” It is an event connected in the prophecy with the destruc-
tion of restored Israel’s invader, (ch. xi. 45.) and also with a resurrection from the dead. (ch. xii. 2, 3.) Moreover, it cannot be said of two distinct periods of affliction, that each of them was such, as for its greatness there had never been the like, nor ever should be again. The two predictions, therefore, must apply to one and the same period, and that period could not be the destruction of Jerusalem by the Romans; but must, in consonance with all the prophets, refer to that dreadful catastrophe which precedes the coming of Messiah in his glory—that emphatic “great and terrible day of the Lord.”

And, indeed, great as was the punishment of the Jews in the destruction of Jerusalem by the Roman armies, it never could be answerable to the expressions of our Lord: “affliction such as never was from the beginning of the creation, which God created, unto this time, neither shall be.” Surely, the fair import of these words is, that not even in the destruction of the world by the flood, for the kind and matter of it, was there such affliction in the creation of God. The affliction is shortened, or the issue would have been worse to mankind upon the face of the whole earth. The fair import also is, that while creation stands, which will be for ever, whatever subsequent changes may take place, in worlds and dispensations to come, the creation will never witness such a scene of affliction as “in the day, when the Son of man is revealed” on earth: and therefore, whatever judgments are poured forth on Satan and the last revolters, when the first thou-
sand years are ended, and when the final judgment of the dead is executed, it is not to the creation, perhaps not to men then living upon earth, considered generally, a time of such affliction and trouble, as when the world of living men were judged: the existence of the elect is not so much endangered.

All flesh is contemplated, on this occasion, as being in danger; instruments of destruction are abroad, which, if suffered to rage for long, would involve the entire destruction of the human race. This has ever appeared to me to refer to something far beyond the common calamities with which guilty nations have hitherto been visited. To whatever extent, for instance, you may suppose the miseries of war, and its attendant calamities, to be diffused in the conflicts of the mightiest nations, how can they possibly be so extended, as to endanger the safety of all flesh. But if the mighty agency of fire, in all its forms, is at this time employed, at once to destroy the enemies of Christ with the guilty nations; and with great changes in the incumbent atmosphere, to produce new formations over the surface of the whole earth, and in the distribution of the land and of the sea: then, indeed, we see a cause, requiring the shortening of this concussion of the conflicting elements, lest, with the puny works of man, the whole race should be destroyed.

The prophet Jeremiah, in the visions of the Almighty, had, I doubt not, before him the great anti-type, when he foretold in typical language the approaching devastations of his country by the Babylonians: (Jer. iv. 23, &c.)
"I looked on the earth, and lo, it was without form, and void; And to the heavens, and their light was gone.

I beheld the mountains, and lo, they trembled, And all the swelling-tops moved lightly.

I beheld, and lo, mankind was no more; And all the birds of the heavens were fled.

I beheld, and lo, the fruitful place was a wilderness, And all the cities thereof were overthrown, Before Jehovah, even before his fiery indignation!"

And whether we read those passages, which describe the judgment as it comes from the presence of the Lord upon the armies at that time invading Palestine, or on the devoted countries whence they came, all is equally dreadful, and may well be conceived as threatening the failure of all flesh before him.

Ezek. xxxviii. 18, &c. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God,"—"the sovereign Lord Jehovah,"—"that my fury shall come up in my face. For in my jealousy and in the fury of my wrath have I spoken, Surely in that day shall there be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men* that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah; every man's sword shall be against his brother. And I will plead against him with pestilence and blood; and I will rain upon him and his bands, and upon the many peoples that are with him, an over-

* Or, "all of human kind."
flowing rain, and great hail-stones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am He, Jehovah."

At this same time, as we have seen, a fire is sent on Magog, and on them that dwell carelessly in the isles. And they, too, are made to know in their destruction that the avenger of Israel is Jehovah. This is "the giving the body of the fourth beast to the burning flame."* It is most particularly described in Isaiah xxxiv.

"Draw near ye nations to hear,  
And ye peoples to listen.  
Let the earth and her fulness hear,  
The world and all its progeny;  
For Jehovah hath anger against all nations,  
And wrath against all their armies.  
He hath devoted them, he hath given them up to slaughter,  
And their slain shall be cast forth:  
And the stench of their putrid corsses shall arise,  
And the hills shall be moistened with their blood.  
And all the hosts of heaven shall be dissolved,  
And the heavens shall be rolled up like a scroll:  
And all their hosts shall fall,  
As the leaf falleth from the vine,  
And as the blighted fruit from the fig tree.  
For my sword hath been bathed in heaven,  
Lo, upon Edom it shall come down,  
Even upon the people whom I have doomed to judgment.  
The sword of Jehovah is glutted with blood,  
It is anointed with fat."

* xxxix. 6.
The dreadful picture of the slaughter is still continued, verses 6—8; next follows the work of the devouring fire: (v. 9, 10.)

"And her streams shall be turned into pitch,
And her dust into sulphur,
And her whole land shall become burning pitch.
It shall not be quenched day nor night,
Her smoke shall ascend for ever;
From generation to generation she shall lie waste,
And no one shall pass through her for ever and ever."

This perpetual desolation of the seat of the fourth empire, is next remarkably described as being in the quiet and undisturbed possession of those animals, that most court retreat, and shun the approach of man. Part of the district is in a state of perpetual irruption of fire; the whole is desert and uninhabited for ever: "He shall stretch over her the line of ruin, and the plummet of desolation;" make it "without form, and void." And what is here said of the Roman earth, under the epithet of "the land of Magog," and of "the spiritual Edom," is, in very similar terms, predicted of "the spiritual Babylon," in the Revelation of St. John. Of the victims of the fiery indignation, who are "tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb," it is said, that "the smoke of their torment ascendeth for ever and ever."* Of the country generally: it "is become the habitation of

* Chap. xiv. 10, 11.
demons, and the hold of every foul spirit; and the cage" or haunt "of every unclean and hateful bird."* No sound of a rejoicing—no sound of an inhabiting or busy multitude, is "heard any more at all in her."†

These oracles sufficiently shew us, how the great day will burst upon the armies invading Palestine, and upon the immediate country of the potentate that sent them forth. In what manner other countries will be affected, we are not so expressly told. Some expressions of scripture, however, are very general and universal: yet we are all aware that "earth," or "world," has sometimes a restricted meaning, and is to be referred to those countries and nations with which the Church and people of God are at any time concerned, or among whom they are mingled. But even this, if we have respect either to the dispersion of Israel, or to the propagation of the gospel, is of very wide extent. The language is very strong: (Isaiah xxiv.)

"Behold, Jehovah emptieth the earth, and rinseth it out; And he turneth it upside down, and poureth out its inhabitants!"

"The earth shall be utterly emptied, and utterly spoiled! For Jehovah has pronounced this word:

Dreeping, fading is the earth!
Languishing, fading is the earth!
The exalted people of the earth† have languished,
And the earth is profaned beneath her inhabitants:

* Chap. xviii. 2. † Ver. 22, &c.
† Or "that people of the earth most eminent."
For they have transgressed the law, annulled the decree,
Have broken the everlasting covenant.

Therefore a curse has consumed the earth,
And its inhabitants have suffered the punishment of their
guilt.

Therefore the inhabitants of the earth have been burned,
And what is left of man is little.

*   *   *   *   *   *   *

Surely the fastenings of the lofty sky are unloosed,
And the foundations of the earth are shaken!

The earth is much broken,
The earth is scattered to pieces!

The earth rocketh to and fro,
The earth staggereth like a drunkard,
And tottereth like a hovel:

And its iniquity lieth heavy upon it,
And it shall fall, and rise no more."

Lastly, Malachi iv. 1, &c.

"For behold, the day cometh, that shall burn as a furnace,
And all the proud, and every one that doeth iniquity,
shall be stubble;

And the day that cometh shall burn them up, saith Jehovah
Sabaoth,
So that it shall leave them neither root nor branch.

And there shall shine forth on you who fear my name,
A sun of righteousness, and healing shall be in his wings.

And ye shall go forth, and range at large, as calves from
the stall,
And ye shall trample on the wicked, for they shall be
ashes under the soles of your feet,
In the day when I do this, saith Jehovah Sabaoth."
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

It has been said, indeed, by commentators on the prophetic language, of such passages as these, where the sun, and moon, and stars, and the prominent features of the earth, are represented as undergoing such great and important changes, as if the whole present fabric of nature might seem from the description to be dissolved and altered, that this is to be understood symbolically.

"This language," says Sir Isaac Newton, "is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic." "The heavens and the things therein signify thrones and dignities," "the earth the inferior people." "Great earthquakes, and the shaking of heaven and earth for the shaking of kingdoms, so as to distract or overthrow them;" "the creating a new heaven and earth, and the passing away of an old one;"—"for the rise and ruin of the body politic signified thereby." The sun is put for "kings," or "kingdoms," "the moon for the people, the stars for subordinate princes and great men; or in other circumstances for bishops, and rulers of the people of God." And we must acknowledge, that this symbolical or allegorical language, is sometimes employed in prophecy, for the revolutions in the affairs of men, as above described; but I suspect it will be found, with very few exceptions indeed, that on the occasions where it is so used, the revolution referred to, the convulsions of society, and the fall and rise of potentates, immediately predicted, are designedly blazoned by this language in prophecy, that they may stand for types of the last grand
catastrophe, when the day of the Lord doth actually come: and then that which in the type is only symbolical, will be found in the antitype to be in some sort a reality,—that both "bodies celestial" and "bodies terrestrial," will undergo great and important changes in that great day, when "the high ones on high," as well as "the kings of the earth upon the earth," shall be judged.

It is very certain that many passages, written in this style of language, cannot be understood of mere political changes in the kingdoms of men: certainly not that in St. Peter, where all the elements are dissolved, and a new heaven and a new earth brought forth according to promise. And, therefore, the language of the original promise of "a new heaven and a new earth," as it stands in the ancient prophets, cannot be merely typical or allegorical; nor in Isaiah li. 6.

"Lift up thine eyes unto the heavens,
And look upon the earth beneath;
For the heavens shall be dissolved like a mist,
And the earth shall decay like a garment;
And so shall its inhabitants perish:
But my salvation shall be for ever,
And my vindication shall not be changed."

The close of the hundred and second psalm is a similar passage; "the Son of God and of man" is there addressed:

"Thy years are for all generations!
Of old thou didst lay the foundations of the earth,
And the heavens are the work of thy hands:"
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

They shall perish, but thou remainest;
Ah, all these become old, like a garment,
Thou changest them as a vesture.

They are changed, but thou art the same,
And thy years never end:

The children of thy servants remain,
And their seed is established in thy presence.”

It is clear, I conceive, that in these passages, the literal heavens as now garnished, and the carpet of the earth as now spread out, are designated: although, therefore, the sun, and moon, and stars, may sometimes seem to be used as symbols in prophetic language,—and, if we have respect only to the inchoate fulfilment of the prediction, to stand for potentates and the leaders of mankind, whose destruction is denoted by their darkening or by their fall,—yet, we are not warranted to interpret as merely allegorical, those denunciations of important changes in the heavenly bodies, and in the structure of the terraqueous globe, which ever accompany in scripture the prediction of the day of the Lord’s appearing. According to the plain language of holy writ, however difficult to the imagination of man, the descriptions must be literally understood: (Mat. xxiv. 29. Compare Joel ii. 10. iii. 15. Mark xiii. 24, &c.)

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man,” &c.
"Rev. vi. 12, &c. "And I beheld, when he had opened
the sixth seal, and, lo, there was a great earthquake; and the
sun became black as sackcloth of hair, and the moon became
as blood, and the stars of heaven fell upon the earth, even as
the fig-tree casteth her untimely figs, when she is shaken of
a mighty wind. And the heaven departed as a scroll when
it is rolled together; and every mountain and island were
moved out of their places, and the kings of the earth, and the
great men, and the rich men, and the chief captains, and the
mighty men, and every bond-man, and every free-man, hid
themselves in the dens and in the rocks of the mountains;
and said to the mountains and rocks, Fall on us, and hide us
from the face of him that sitteth upon the throne, and from
the wrath of the Lamb, for the great day of his wrath is come;
and who shall be able to stand!"

The language of this last prophecy is very full;
all must be convinced that it can only have its full
accomplishment in the great day of the Lord; a
typical fulfilment it had, according to that inter-
pretation of the apocalypse which I with much
confidence embrace, in the revolution religious and
political of the Roman empire, which so wonderfully
occurred in the days of Constantine; * and, in that
typical fulfilment the heavenly bodies certainly can
represent only the political and moral or religious
governments of the world at that time displaced;
but the full accomplishment of the prophecy, as
clearly awaits the judgment of this fourth empire,
when "the ancient of days shall come." And,
although in that day there will be the shaking
and displacing not only of the authorities upon

* See Appendix.
earth, but also of "the host of high ones which are on high," so that the language we are considering may, in one sense, be symbolical still; yet for reasons already advanced, I believe it will then have a real and literal fulfilment also, in the altered condition of these heavenly bodies themselves, when old things pass away and all things are made new. A preternatural darkness may veil the sun as in "sackcloth," and the fiery redness of the burning earth, may be reflected, "like blood" from the moon, and for ought we know, though philosophy cannot explain, celestial bodies now contemplated as stars of heaven, may be displaced: and alterations of which we can form no conception, may be made in the face of the universal creation: "As a vesture shall thou fold them up, and they shall be changed." That the sun will be extinguished in this darkness which overwhelsms it, or the moon for ever withdraw her natural light, we have no reason to suppose; nay, when Messiah's throne has been erected, these heavenly bodies still measure duration: (Psalm lxxii.)

"They fear thee before the sun,  
And in the presence of the moon to all generations."

* * * * *

"His name is for ever,  
His name spreadeth before the sun:  
All the tribes of the earth are blessed in him;  
All nations call him blessed."

But when "he" who "is Lord of all," "by whom and for whom" "all things were created," shall appear as the head of the visible creation—shall
leave his Father, and come again into the world, to "sit upon the throne of his kingdom,—there may be vast alterations, not only in the moral but in the natural creation, the conception of which has never entered into the heart of man. The sun and the moon may be concomitants to a brighter light that shall then arise. We read, Isaiah xxiv. 22.

"And the moon shall be confounded, and the sun ashamed,  
And Jehovah shall reign in Mount Zion;  
And in Jerusalem, and before his elders, shall he be glorified."

We read again, chap. xxx. 26. But its meaning who can penetrate, so as to be able to assert that "the literal construction cannot stand?"

"Then shall the light of the moon be as the light of the sun,  
And the light of the sun shall be seven-fold,  
In the day when Jehovah bindeth up the breach of his people,  
And shall heal the wound of his stroke."

Are the sun and the moon, then, after their partial veiling, exhibited to the renewed creation more glorious than before, in the full perfection of creation?—But a still more glorious luminary appears. The divine Shechinah, the light in which the manifested Deity dwells, beams forth on the glorious holy mountain, which is the place of the soles of his feet: (Isaiah lx. 19.)

"It shall not continue to be to thee the sun for a light by day,  
Nor, on her shining, the moon give light to thee.  
Thy sun shall no more go down,  
Nor shall thy moon be withdrawn;"
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

For Jehovah shall be to thee an everlasting light,
And the days of thy mourning shall be ended."*  

Parallel to this is Zechariah xiv. 6, which I give in Archbishop Newcome's translation:
"And it shall come to pass in that day,
There shall not be bright light and darkness; 

But there shall be one day:
This is known unto Jehovah.

There shall not be day, and there shall not be night, 
But it shall come to pass at eventide there shall be light."

The meaning of this passage I take to be simply this: at the time predicted, as far as regards the holy mountain of the Lord's house, there shall no longer be the vicissitudes of day and night: there shall not be "brightening or diffusing light," neither shall there be "condensing-darkness," but all shall be one entire day; not day and night as now—or as then, perhaps, to the rest of the earth,—but at the time of even, light shall still appear to shine, even the glory of Jehovah, as we may render the first part of the seventh verse, "there shall be one 'continued' day. It shall know 'the glory of' Jehovah,"—"be conscious of" or "experience Jehovah."

These scriptures lead us, I think, to the conclusion, that though changes in the heavenly bodies, and in the prominent features of the earth's surface, are sometimes, in the language of prophecy, to be understood allegorically; yet real and very im-

* Or, "thy days of vicissitude."
† Or "the light shall not be brightening and darkening."
‡ Perhaps "there shall not be day-spring neither shall there be night-fall."
important changes are to be expected in connection with the coming of the great day of the Lord: and that in these most extensive convulsions of nature consist, in a very considerable degree, the causes of the troubles of the last day, “when the inhabitants of the earth are burnt up, and few men left:”—“The slain of the Lord are many!”—Well may the prophetic seer exclaim, “Alas, who shall live when the Lord doeth this?” The fears of some in Jerusalem are strikingly painted in the prophecy of Isaiah: (xxxiii. 14)

“In Zion the sinners were afraid,
Terror seized on the profane:
Who shall afford us protection in the devouring fire?
Who shall afford us protection in everlasting burning?”

The answer addressed to the afflicted church is, “The righteous one” the obedient servant of the Father, he shall afford you protection—

“He shall sit on high,
His fortress is a munition of rocks,
His bread is supplied, his water is sure.

Thine eyes shall see a king in his majesty;
They shall see ‘him in’ the land afar off.”

So in the opening of the foregoing chapter:

“Lo, a king shall reign in righteousness,
With princes that shall rule in equity;

And there shall be a man as a shelter from the wind,
And as a refuge from the flood;

Like rivulets of water in a dry soil ‘shall he be,’
Like the shade of a great rock in a land fainting-with-heat.”

All this is perfectly consentaneous with our Lord’s encouraging declaration: “When these
things begin to come to pass, then lift up your heads, for your deliverance draweth nigh." By faith in him that is to come, the trembling saint may therefore sing, in the words of the inspired song: (Psalm xlvi.)

"God is our refuge and strength,
In trouble is he found a help indeed:
Therefore we will not fear, though the earth be overflowed,
And though the mountains be dissolved in the heart of the seas,
Its waters roar and are troubled,
And the mountains be shaken at its swell.

* * * * *

Jehovah Sabaoth is with us,
The Elohim of Jacob is our refuge."

But in no part of scripture is "the dreadful majesty of Jehovah," "when he ariseth to shake terribly the earth," and at the same time, the believing trust of his people in his known goodness and mercy, described in such magnificent and affecting language as in the prophet Nahum. I refer to the proem of his book: the immediate burden of the prophecy is the approaching doom of Nineveh; but in this is contemplated, as usual, by the prophetic Spirit, a foreshewing and symbol of the greater day to come, when "the city of the terrible nations" is destroyed for ever. As in the openings of many of the prophetic visions, the prophet is made to contemplate the last scene of the coming of the mighty Avenger and Redeemer, of which Nineveh's destruction is to form a type and pledge. (Nahum i. 2, &c.)
"An El jealous and vengeful is Jehovah,
Jehovah is vengeful, and warm in wrath.∗

Jehovah is vengeful to his adversaries,
A narrow observer is he of his enemies.†

Such is declared to be the character of "Him
that was, and is, and is to come." But the spirit of
inspiration proceeds to state the opposite view which
many may take of his character from the present
manifestation of his long suffering, and forbearance
to punish the wicked oppressors of his creatures.

"Jehovah is slow to anger, though great in might,
And holdeth him guiltless 'who' is not guiltless!"

So it may long appear to his waiting people who
acknowledge his providential government, while
they "see the wicked in such prosperity." But
"He has appointed a day, when he will judge the
world in righteousness;" "the day of vengeance is
in his heart;" and then, as every scripture tells us,
"he cometh in the clouds," and is "revealed from
heaven in flaming fire."

"Jehovah, in storm and tempest 'is' his path,
And a cloud 'is' the dust of his feet."

Such will the coming of Jehovah be, when "he
taketh to him his great power," and "cometh in
his kingdom." "He will bow his heavens and de-
scend; a fire shall devour before him, and it shall
be very tempestuous round about him." His pro-
gress will be traced, not as that of a common enemy,

∗ Literally, "a possessor of the heat of anger."
† The figure is that of a vindictive adversary watching the motions
of his enemy, and lying in wait to take his opportunity of revenge.
from the dust raised by the feet of his armies or followers, but in the threatening aspect of the skies. "Lo, he cometh in the clouds of heaven!"

"He restraineth the sea, and drieth it up, And exhausteth all the rivers. Bashan droopeth, and Carmel, And the opening-bud of Lebanon droopeth."

The mountains quake before him, Their conical tops† melt down.

The earth heaves‡ at his presence, The productive soil.§ with all that dwell thereon."

Assuredly, this can be no other than that phenomenon described in Revelation, when the angel pours the last vial in the air: "And there were great voices," "sounds," "and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great," &c. The general alarm of the inhabitants of earth in that day is next pourtrayed:

"Who can stand before his indignation, Who can rise up against the heat of his anger!

* Have languished and flagged for want of moisture.
† Literally, "the gibbosities, or swelling heights."
‡ "Is lifted up." I rather prefer the allusion to the immediate effect of an earthquake. It may be "is lifted up and carried away, consumed by fire."—"Mounts up as the consumed fuel in smoke." Our authorised translation has, "The earth is burned."
§ "The world and all that dwell therein." Trans.—The whole surface of the earth that is or may be cultivated and inhabited. Compare Prov. viii. 26.
His wrath is poured out as fire,
Even the hard rocks are thrown down before him.*

Men will now no longer doubt the cause of his clemency; nor will the wicked dare any longer to defy his power, or provoke his wrath. "The great day of his wrath is come," and who is able to stand? At the same time, his people are encouraged to be confident in their approaching Deliverer:

"Jehovah is good, 'he is' for a protection in the time of distress;
And he knoweth them that trust in him.†
But with an overflowing torrent he will make an entire consumption from his place,
And darkness shall pursue his enemies." ‡

A description of the last invader, who destroys "the consumption decreed" in God's nation and church, and finishes their chastisement, very similar to other scriptures. This once finished, the cup of the Lord's wrath passes to the enemies of his people. These are addressed:

"What imagine ye against Jehovah?
He hath made an entire consumption:
Distress shall not arise a second time!

* Or, according to another reading, "shoot forth" or "throw off" "sparks," or "ignited splinters," or "masses."
† Or, "acknowledges and owns them who have fled to him for shelter."
‡ Parallel to Isa. x. 22, 23. xxviii. 22. Dan. ix. 27. Rom. ix. 28.
The "consumption decreed" in the people has been effected. The remnant left in Israel and in all the earth, is "the thing cut short," as God declared it should be. The enemy has no commission to smite with the rod any more; and never will have again.
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

For while the thorns are folded together,  
And while the drunkards are drunken,  
They shall be consumed as stubble fully dry.

From thee has come forth a deviser against Jehovah,  
A shepherd, a counsellor of Belial.*

Thus hath Jehovah said:

"When they were at peace,† and so 'were' many,  
And so were cut off, when he overflowed;‡  
Though I have afflicted thee, I will afflict thee no more.

For now will I break his yoke from off thee,  
And will burst thy bonds in sunder."

The enemy is then addressed:

"And Jehovah hath commanded concerning thee,  
Let none of thy name be sown any more.

From the house of thy gods§ will I cut off the image  
and the shrine,  
I will make thy sepulchre a loud-sounding conflagration.‖

Behold, upon the mountains the feet of him that spreadeth  
Of him that publisheth peace! [tidings!  
Celebrate, O Judah, thy feasts,  
Perform thy vows.

Belial¶ shall overflow thee no more:  
The entire consumption has been cut off."

* "A shepherd," or "ruler, with a counsellor of Belial." I have no doubt "the beast and the false prophet" of Rev. xix. 20, and "the churl and the vile person" of Isaiah xxxii.

† Plainly describing the prosperity of the first restored party of the Jews, whom the last invader attacks, and "utterly makes an end of many." Daniel xi. 44.

‡ Or "passed through." § Elohim.

‖ "A conflagration (see Parkhurst) of voices," or "sounds," applied to the whistling and howling voice of the west wind, prognostic of rain, 1 Kings xviii. 41; to the noise of thunder and hail, Exodus ix. 23, 28.

¶ "The wicked" or "that wicked" one.
What is termed the prayer of the prophet Habakkuk, contemplates a vision of the same glorious appearing of the Great Redeemer at the last day: Hab. iii.

"O Jehovah, I have heard the report concerning thee,
I have seen, O Jehovah, what thou performest. *

As the years approach revive it,
As the years approach make known, †
In wrath, remember mercy.

Let Eloah from Teman come, ‡
Even the Holy One from Mount Paran. Selah.

* The inspired prophet, in this beautiful, but in some parts very obscure, ode, is perhaps to be considered as speaking in the person of Israel. "I have heard," "I have seen," in this verse will then appear parallel to Psalm xlv.: "O God, we have heard with our ears, our fathers have told us the noble works that thou didst in their days and in the old time before them."

† "In the midst of the years," or "in the juncture of years, when more than one marked and appointed series of times and events draw near to their converging." Perhaps equivalent to the "straightness of times" in Daniel, perhaps also to the terms used by the apostle, "on whom the ends of the world are come;" "revive him" or "it," thine own miraculous performance. Some would prefer "shew it," "make it manifest." (See Notes in Archbishop Newcome on the Minor Prophets)

‡ "Let the same covenanted object of our worship, who appeared in such splendour of divine Majesty shining from Teman and Paran, on our fathers in the wilderness,—let him thus appear again, or he shall thus appear again." The prayer of the petition seems to me to be very similar to that in Isaiah lxiii. 5, &c. "Where is thy zeal, and thy strength, the sounding of thy bowels and thy mercies towards me? Are they restrained?" (ver. 15.) "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." (lxiv. 1.) I have rendered the verbs that follow in the present tense, conceiving them to express the glance of the prophet's eye: —"I see in the visions of the future"—"His glory covereth, or hath covered the heavens," "His praise," or "the splendour of his appearance filleth the earth." The language carries back our thoughts, indeed, to
GREAT DAY OF THE BATTLE OF ALMIGHTY GOD.

His glory covereth the heavens,
And his praise filleth the earth.

His shining is as of light,
He hath beams 'issuing' from his hands,
And there 'is' the concealment of his might.

From his presence proceedeth 'the' pestilence,*
And 'the' fiery flame from his feet.

He stands, and puts the earth to flight,
He looks, and disperses the nations.

The everlasting hills are split to pieces,
The eternal mountains flow down,
His paths are eternal.†

I see the tents of Cushan in affliction,
And the curtains of the land of Midian tremble!

Is Jehovah displeased with the rivers?
Is thy wrath against the rivers?
Is thine anger against the sea? "

the scenes of the first Exodus, but I conclude the symbols of a much more magnificent appearance of the Divine Presence are seen by the prophet; and a much more wonderful deliverance described: "When Israel went out of Egypt, and the house of Jacob from among the strange people, Judah was his sanctuary, and Israel his dominion. The sea saw it and fled, Jordan turned back, the mountains skipped like rams, and the hills like the lambs of flock," &c. But now something greater is anticipated, "'Tremble thou earth at the presence of the Lord,'"—"the Sovereign Lord," "at the presence of the Eloah of Jacob." "His word, then, shook the earth," "Sinai itself was moved." But, a shaking "once more," not only of the earth but of the heavens, is foreboded, when the effect will be the removing of those things that are shaken, that the kingdom of Israel's God, the Sovereign of the whole earth, may be established. From his presence at that time, the heavens and the earth that now are will flee away, and all be changed for a new creation."

* Or, "the driven light."
† Or, "concealed." "Thy path is in the sea."—"Thy footsteps are not known."—"The cloud is the dust of his feet."
That thou dost ride on thy horses,
Thy chariots of salvation?

Bare is made thy bow,
The oath to the tribes, the promise!... Selah.

Thou dost cleave the earth for the rivers,
The mountains see thee, and are in pangs,
The overflowing waters pass away.

The deep uttereth his voice,
He lifteth high his hands!
Sun and moon stand still in their habitation!

At the light of thine arrows they go,
At the shining of the lighting of thy spear.

Thou treadest the earth in anger,
Thou tramplest the nations in wrath.

Thou goest forth to the salvation of thy people,
To the salvation of thine anointed.

Thou striketh the top of the house of the wicked,
And layest bare the foundations even to the rock... Selah.

Thou hast touched with his staff, the head of his villages;
They rush forth in their fury to overthrow us,
As though he would devour the afflicted in 'his' hiding place.

Thou treadest the sea with thine horses,
The heap of mighty waters.

I hear, and my bowels tremble,
My lips quiver at the sound.

Rottenness hath entered into my bones,
And I tremble in my place!

How shall I find rest in the day of affliction,
When coming up against the people, their troops invade us?

Though the fig-tree shall not bud,
And there be no produce on the vine;—
The fruit of the olive fail,
And the fields produce no food;—
The flock be cut off from the fold,
And there be no herd in the stall;—
Yet will I rejoice in Jehovah,
I will joy in the Elohim of my salvation.
The Lord Jehovah is my strength,
And he will make my feet as the feet of antelopes,
And will make me to tread on my high places.”

“Thou didst touch with his staff,” the staff of God in the enemy’s hand, “the head of his” Judah’s “villages.” How exactly does this point out to us the particular circumstances already referred to, in which restored Jerusalem inhabited “village-fashion,” without a wall or even a fence of thorns, shall sustain the last desperate attack of her mortal foe! when the glory of Jehovah is to be seen in her defence. Every heart trembles at the approach of the Dreadful Avenger, and at the devastations that are abroad through his fiery indignation, even the people, whom the prophet personates, and for whose deliverance Jehovah Sabaoth is manifested, partake of the alarm. But, strengthened by his upholding Spirit, they shall be enabled to exercise confident trust in their God; though in the attending circumstances of this last conflict, all ordinary means of support and sustenance have seemed to fail. The same appearing person of the Godhead, who “came from Sinai, and rose up from Seir unto them, who shined forth from Mount Paran,” will again be seen in all his glory, of which these former manifestations were but the prophetic types and symbols.
SECTION THE EIGHTH.

THE FULL AND FINAL RESTORATION OF ISRAEL, AND THEIR SUBSEQUENT PROSPERITY.

Jehovah having been made known by the judgments that he has executed, the remnants that are spared of the rest of mankind gladly assist in completing the restoration of all the dispersed of Israel, and bring them back from all parts of the earth—The great felicity of Israel, when finally restored on the land of promise—That land, though great changes have been produced in its climate and on its surface, has, in some respects, the same geographical boundaries—The elevation of the mountains of the Lord's house—The new and abundant supply of water, and unbounded fruitfulness of the soil, in the new creation.

The Elohim of Israel has now been manifested to be Jehovah. He has now taken to himself his great power, and doth reign, and all his enemies, "who would not have this man to reign over them," have been made his footstool. Israel has found rest beneath the cloud of his glory: and in the midst of mighty convulsions, which have altered the universal face of nature, "his holy arm has been made bare in the sight of all the nations." The nations, or the remnants of nations, which he has
FULL AND FINAL RESTORATION OF ISRAEL. 147

spared and preserved alive on the face of the whole earth, now submit to the sceptre of his kingdom, and willingly assist in completing the restoration of his people Israel; for all were not yet gathered: (Isaiah xlix. 22, &c. xviii.)

"Thus hath Adonai Jehovah said,
Behold I will lift up my hands to the nations,
And I will set up my signal to the peoples;
And they shall bring thy sons in their bosom,
And thy daughters shall be borne on their side;
And their kings shall be thy foster-fathers,
And their queens thy nursing mothers.
And they shall prostrate their faces to the earth before thee,
And shall lick the dust of thy feet;
And thou shalt know that I am Jehovah,
And they that wait for me shall not be ashamed."

"Oh, country, continually extending the shadow of its wing,
Which is beyond the rivers of Cush;
That sendeth ambassadors by sea,
Even in light vessels on the face of the waters:
Go, ye swift messengers,
To a nation scattered and cast away,
To a people feared from that day and henceforward:
To a nation expecting, and expecting, and still trampled under foot,
Whose land the rivers have spoiled.
All ye inhabitants of the world, and dwellers upon earth,
As it were a signal lifted upon the mountains shall ye behold,
As it were the sounding of a trumpet shall ye hear."
Under the metaphor of a vineyard destroyed, after a prospect of fruitfulness, is then represented the last invasion and judgment of restored Jerusalem.* On that occasion, as we have seen, Jehovah is so manifested, that all surviving nations will understand the Divine purpose respecting the restoration of all the dispersed Israelites; and this maritime nation taking the lead, will bring home to his holy Temple at Jerusalem, his people collected from all parts as "a present to Jehovah," as we read in Zephaniah iii. 9.

"Surely, then will I turn to the nations a pure language,† That they may all of them call upon Jehovah, and serve him with one consent.

From beyond the rivers of Cush
My suppliants shall bring as an offering,
The daughter of my dispersed."

Compare the grand scene, Psalm lxviii. and also in the sixtieth of Isaiah:

"Arise, shine, for the light is come,
And the glory of Jehovah is risen upon thee,
For lo, darkness hath ‡ covered the earth,
And gross darkness the nations;
But Jehovah shall arise on thee,
And his glory shall appear on thee.
And nations shall go to thy light,
And kings to the brightness of thy rising.

* See Second Advent in loco.
† "Will return to" or "alter for the nations a pure lip." See original of Gen. xi. 7. and compare Joel ii. 28.
‡ Or shall have.
FULL AND FINAL RESTORATION OF ISRAEL.

Lift up thine eyes and see,
They all gather themselves together and come to thee:

Thy sons come from far,
Thy daughters are borne on the side.

Then shalt thou see and overflow with joy,
And thine heart shall tremble and swell.

For the riches of the sea shall be turned towards thee,
And the wealth of the nations shall come to thee.

The troops of camels shall cover thee,
The dromedaries of Midian and Epha,
All they from Seba shall come,

They shall bring gold and frankincense,
And shall spread the praises of Jehovah.

The flocks of Kedar shall be gathered to thee,
The rams of Nabaoth shall wait on thee;

They shall come up with acceptance on my altar,
And I will glorify the house of my glory.

Who are these that fly as a cloud,
And as doves to their windows?

Surely the distant coasts wait on me,
And the ships of Tarshish first.

Bringing my sons from far,
Their silver and their gold with them!

Unto the name of Jehovah thy Elohim,
And to the Holy One of Israel, for he has glorified thee,” &c.

Add from the last chapter of the same prophet:

“The time is come to gather together all nations and all languages,
And they shall come, and shall see my glory.
And I will appoint to them a sign,  
And I will send of them, those that have escaped, unto  
the nations;  
'Unto' Tarshish, Pul, and Lud,  
'Unto' Moschi, Tubal and Javan,*  
'Unto' the far distant coasts;  
Which had not heard the report of me,  
And who had not seen my glory.  
And they shall bring all your brethren,  
From all nations, an oblation to Jehovah.  
On horses, and in carriages, and on litters,  
On mules, and dromedaries,  
Up to my holy mountain, saith Jehovah,  
As the children of Israel bring the oblation,  
In purified vessels to the house of Jehovah."

This is the completion of the Restoration of Israel. It began, as we have seen, in a first partial return of the Jews, led by the hand of Providence indeed, but not with those manifestations of almighty power, which should awe the nations into subjection, nor with that outpouring of his Spirit, that should make the hearts of his people his own. After a while, this first restored remnant becomes the object of chastisement, and the last leader of the apostate Gentiles is emboldened to invade them with his armies. At this period, the season of "the great affliction," from causes which we have considered, the Divine Presence leads "a second time" a portion of Judah and of Ephraim through the desert, especially "out of the north and out of the

* Perhaps, of Tarshish, of Pul. But see Bishop Lowth.
east," and brings them on the scene of this last awful judgment of the oppressor. Lastly, the	nations that survive the grand catastrophe acknowledging now the hand of God,—for his glory is
manifested, "the city of the terrible ones" has been destroyed—are most willing to honour his chosen
people, and to bring them home to their destined land, now become "the glory of all lands," "the
joy of the whole earth."

We may next proceed to consider the situation of this favoured people on the renovated earth, in
whom "all the families of the earth are to be blessed." And then our inquiries may be directed
to what the Spirit of prophecy has revealed, respecting that "heavenly Jerusalem," which "comes
down from God out of heaven," where Christ the
"king of glory," and his risen saints have their
abode, and as an entrance to which, the mountain
of the Lord's house, however exalted above the
hills, serves but as "the place of the soles of his
feet;"—the connecting link, as it should seem,
between "the heavenly," and "the earthy," between
that "kingdom" which "flesh and blood cannot
inherit," and that world below, which is now
rescued from sin and Satan.

Numerous are the prophetic descriptions of the
greatness and felicity of Israel, as finally restored;
and it is a happiness in which all survivors of
mankind are, in their measure, partakers. Thus the
ancient song of Moses closes:

"Shout for joy, ye nations, with his people,
When he shall have avenged the blood of his servants;"
ACCOMPILLED PROPHECIES.  

...rendered vengeance to his avversaries, 
...solved his land and his people."

And the people, we note, are connected with this view of their final prosperity, and become a feature in all the prophetic descriptions of these times. We are presented every nation of the same earthly nation, descendants of Israel, Israel, and Jacob, restored to the very place, and a country marked with the same name, which had been specified in the original promise. And the Lord said unto Abraham, "Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land that thou seest, to thee will I give it, and to thy seed for ever: and I will make thy seed as the dust of the earth; so that if thou canst number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, and I will give it unto thee."*

The boundaries are often laid down: the great westward, with Jordan and its lakes for its breadth, in length from the great river, the river separates, on the north, to the river of Egypt, or where the habitable land was lost in the desert. It is always the same country, with the holy mountain Zion or Jerusalem standing in the midst of it, which is presented to our view: whatever changes have been produced on its surface and in its atmosphere as it forms a parcel of "the new earth,"
embraced by "the new heavens which Jehovah Elohim will create:" yet its geographical situation appears to be not altogether different when it is actually given to the preserved remnant of the family of Israel "for an everlasting possession." Thus after the great deluge Moses could point out generally, but only generally, from the then features of the land and rivers, the site where Paradise had formerly stood.

The alterations in the Holy Land, however, which are to be made in the face of the country, in its climate, and in its productions, are very great and remarkable, as we discover in the clear predictions of the Spirit of prophecy.* In Zechariah we are told, in connection with the "coming of Jehovah with all his saints," when the Mount of Olives is rent through and falls asunder:

"And the whole land shall be made around as a plain, From Geba to Rimmon south of Jerusalem."

That is, to the extent of forty or fifty miles, where now is placed the hill country of Judea. In the midst of this plain is raised up the mountain of the Lord's house, for the site of his holy temple:

"And it shall be elevated and inhabited in its place, From the gate of Benjamin to the place of the former gate. Even unto the corner gate, And from the tower of Hananeel to the king's wine presses. And they shall dwell there, and there shall be no more destruction, And Jerusalem shall abide in security."

* Vide Second Advent in loco.
To the same effect, when carefully compared, Jeremiah xxxi. 38.

"Behold, the day is come, saith Jehovah, that the city shall be built for Jehovah, from the tower of Hananeel, unto the corner gate; and the line of the measure shall proceed on straight forward over the hill Gareb, and shall compass Goatha and the whole valley of the dead bodies, and of the ashes; and all the fields unto the brook Kidron, as far as the angle of the horse-gate eastward. Sacred to Jehovah, it shall not be plucked up, neither shall it be thrown down any more for ever."

So when Ezekiel* was brought in vision into the land of Israel, to contemplate the model of "the city of the Lord's house," he alighted on "a very high mountain," occupying the site of the hills where Jerusalem now stands; on the top of this "very high mountain," he saw and measured in the vision the holy temple and its courts, "as the structure of a city," and it occupied the space of about a square mile, exactly agreeing with the measures in Jeremiah and Zechariah. This doubtless is the holy mountain so celebrated in prophecy.

"And it shall come to pass in the last day,
That the mountain of Jehovah's house shall be established,
As the chief of the mountains, and exalted above the hills:
And all nations shall flow unto it,
And numerous peoples shall go and say:
Come, let us go to the hill of Jehovah,
To the house of the Elohim of Jacob;
That he may teach us his ways,
And that we may walk in his paths:
For out of Zion shall go forth a law,
And the command of Jehovah from Jerusalem.

* Chap. xl.
FULL AND FINAL RESTORATION OF ISRAEL.

And he shall govern among the nations,  
And shall decide for numerous peoples:  
And they shall beat their swords into ploughshares,  
And their spears into pruning hooks:  
Nation shall not lift up sword against nation,  
Neither shall they learn war any more.”

It is added to the same oracle, in Micah: (iv. 1.)

“But they shall sit every man under his vine,  
And under his fig-tree: and none shall make them afraid;  
For the mouth of Jehovah Sabaoth has spoken it.”*

Jeremiah was commissioned to say: (xxx. 23.)

“Thus saith Jehovah Sabaoth, the Elohim of Israel,  
Again shall they speak this word concerning the land of Judah,  
And concerning its cities, when I turn their captivity;  
‘Jehovah bless thee, O habitation of righteousness,  
O mountain of the Holy One.’”

The Psalmist sings: (Ps. xlviii.)

Jehovah is magnified and greatly extolled,  
In the city of our Elohim.  
His holy hill is beautiful in elevation,  
The joy of all the earth.  
The hill of Zion ‘with’ the northern quarters  
‘Is’ the city of the great king;  
Elohim is in her towers,  
He is known as a defence.”

This circumstance doubtless led to the imagery of the sixty-eighth psalm, when, as Bishop Horsley observes, “the psalmist poetically imagines the different hills as all ambitious of the honour,

* Second Advent, Vol. i. p. 556.
anxiously waiting God's decision, and ready to enter into a zealous contention: *watching each other with an envious eye.*” The lofty hill of Bashan, which stands pre-eminent in the view of the traveller that enters the Holy Land from the desert, puts in its claim:

"The hill of Bashan 'is' the hill of Elohim!
The hill of Bashan 'is' a hill of swelling-heights!"

But all claimants are cut short: “The Lord has chosen Zion, he hath desired it for a habitation:”

"Why look ye so enviously, ye swelling hills?
This is the hill which Elohim has desired to dwell in;
Aye, Jehovah fixeth his dwelling here for ever."

Another feature of the Holy Land as spread out on the renewed earth, plainly marked in prophecy, is a new and abundant supply of water, and the consequent fruitfulness of the soil: (Isai. li. 3. Jer. xxxi. 12, &c. Joel iii. 18.)

"For Jehovah will pity Zion,
He will pity all her desolate places.
And he will make her wilderness like Eden,
Her desert like the garden of Jehovah."

"And they shall come and shall shout in the height of Zion,
And they shall flow together for the bounty of Jehovah:
For corn, and for the juice of the grape, and for oil,
And for the young of the flock and of the herd:
And they shall be as a well watered garden,
And they shall not pine with thirst any more," &c.

"And it shall come to pass in that day,
That the mountains shall distil wine,
And the hills shall pour forth milk;"
And all the channels of Judah shall pour forth water,
And there shall go forth a fountain from the house of Jehovah,
And shall water the valley of Shittim."

If we are right in placing the valley of Shittim
in the champaign country of Moab, (compare Joshua
ii. 1. Numbers xxv. 1.) this marks the source of a
river that flows far into the deserts on the east of
the dead sea. So in the prophecy of Zechariah:
(xiv. 8.)

"And it shall come to pass in that day,
That running waters shall go out from Jerusalem:
A portion of them towards the eastern sea,
And a portion of them towards the western sea;
Both in summer and in winter shall this be."

Two perpetually flowing rivers are here described
proceeding from the newly elevated mountain of
the Lord's house: that which flows to the east is
most particularly described in Ezekiel, chap. xlvii.

It is shewn in vision as a river shallow at its
rise, but gradually increasing in depth as it flows
towards the east, till at the distance of something
more than a mile from its source, it is no longer
fordable. It is described as flowing through an
umbageous country, where now, travellers inform
us, the most awful scenes of desert and destruction
prevail. But, wherever this river flows, it gives
new life. The dead sea receives the refreshing
stream, and its waters are healed; and where now
scarcely a living creature can exist, there are "fish
according to their kinds, as the fish of the great
sea, exceeding many." And if Engedi and En-eglaim,
be the En-gaddi and Aigaleim of the maps, as the
eastern stream described in Joel, it flows into the plain of Moab, and across the desert it may be to the distant seas. Arabia is to be a well-watered district, and, as if this river from the sanctuary was not entirely to fill the basin of the dead sea, but only send its healing current through it, it is said: "But the miry places thereof, and the marshes thereof, shall not be healed, they shall be given to salt." * Wherever this river flows, scenes of paradise are restored:

"And by the river, on the bank thereof, on this side and on that side, shall be every tree for food. Their leaf shall not fade, neither shall they finish bearing fruit; every month shall they commence bearing afresh, because their waters are those which proceed from the sanctuary; and their fruit shall be for food, and their leaf for medicine," "or restorative refreshment."

We may suppose that the other stream which flows in a western direction is of the same description, and being shallow at its source, as the eastern stream, near the Holy Mountain, it deepens as it proceeds to the sea. This will leave the site of Jerusalem just in that situation described by the prophet Isaiah: (xxxiii. 21.)

"For us shall be a place of rivers,
Streams wide in extent;
Which no oared vessel shall pass,
Neither gallant ship go through."

* It is probable that Zephaniah ii. 9 relates to this same event: "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and salt-pits, (in Archbishop Newcome's translation, "a deserted place for the thorn, and a place of digging for salt," ) and a desolation for ever."
FULL AND FINAL RESTORATION OF ISRAEL.

This will exactly be the case, for though the rivers soon deepen, and communications with the seas on both sides are opened, yet, according to Ezekiel, at the distance of a thousand cubits from the fountain the waters reach but to the ankles.

Nothing forbids the literal fulfilment of all this, and we shall call to mind the maxim of Hooker: "where the literal construction will stand, that furthest removed from the letter is commonly the worst." Indeed, the figurative interpretation of these passages has great difficulties, and would reduce a great portion of their language to most unmeaning metaphor.

The above prophecies have given us one particular feature, in this new creation, affecting the site of the mountain of the Lord's house; more general prophecies give us a corresponding view of these "new heavens and this new earth, wherein dwelleth righteousness." (Amos ix. 13. Hosea ii. 21.)

"Behold the days come, hath Jehovah said:
That the plougher shall draw near to the reaper,
And the treader of grapes to the sower of the seed.
And the hills shall distil wine,
And the mountains shall pour it down.

And I will bring again the captivity of my people Israel,
And they shall build again the desolated cities, and inhabit them;
And they shall plant vineyards, and drink the wine thereof,
And they shall make gardens, and eat their fruit.
And I will plant them on their land,
And they shall no more be rooted up.
From the land that I have given them
Hath Jehovah thy El said."

"And it shall come to pass in that day,
I will richly supply,* hath Jehovah said;
I will richly supply the heavens,
And they shall richly supply the earth;
And the earth shall richly supply the corn,
And the wine and the oil;
And they shall richly supply the seed of God.
And I will sow it for me in the earth,
And I will pity her that was named unpitied.
And I will say to no people of mine, my people!
And he shall say, my Eloah."

Isaiah gives the same picture of the rich fertility
of the country: (xxx. 23.)

"And he shall give rain for thy seed,
With which thou shalt sow the ground;
And bread shall thy soil produce,
And it shall be rich and nourishing:
And thy cattle shall feed in that day in wide pastures,
The oxen and the asses that shall till the ground.
'They' shall eat well fermented maslin,
Which has been winnowed with a fan and a shovel:
And there shall be upon every high hill,
And on every lofty eminence,
Divided hills with streams of water,
In the day of the great slaughter when the mighty fall."

* To address or answer "Be rich unto." Compare Rom. x. 12.
SECTION THE NINTH.

THE ESTABLISHMENT OF ISRAEL IN THE FLESH UPON THE NEW
EARTH IS TO BE EVERLASTING.

Plainly a people in flesh and blood sustained by the fruits of the earth—
Yet their felicity is never more to be disturbed—This positively as-
serted: and may be argued and illustrated from the nature of God's
covenant with them, which on their part is unconditional and ever-
lasting—Reflections on the term Covenant—The Old and the New.

All this rich display of the bounties of nature which
we have seen to be predicted, certainly relates to a
nation in the flesh, to Israel restored to that same
country, from which they had been driven: the scenes
described are scenes of terrestrial felicity; they cannot
relate to the joys of departed spirits, nor of saints
risen in their spiritual, immortal and incorruptible
bodies. The happiness here depictured is such as
"flesh and blood" may inherit, and of which, as far
as we know, men in the flesh can alone taste the
enjoyment. But yet, the scripture is very express
in declaring, that this state of things shall be for
ever; and I know not how to fix any limits to its
language. Restored Israel is never more to suffer
a reverse, or to find any period to their undisturbed repose. No chastening rod is any more to be held over them; and though still belonging to "the earthy," and to the "natural," as distinguished from the "spiritual," increasing and multiplying upon the earth, and supported by its produce, yet I think their state is described as a deathless state.

The description which we find of the restored city in the sixty-fifth of Isaiah will particularly claim our attention: (verse 17)

"Then behold, I create
New heavens and a new earth;
And the former things shall not be remembered,
Neither shall they any more arise in the mind.

But rejoice ye, and be glad,
In the world to come, which I create;
For lo, I create Jerusalem a joy,
And her people a cause of gladness.
And I will rejoice in Jerusalem,
And be glad in my people.
And there shall no more be heard therein
The voice of weeping, or the cry of distress.
There shall not be thence any more an infant of days,
Nor an aged man that shall not have completed his days.
For the youth, a son of a hundred years, would die;
And the sinner, a son of a hundred years, would be lightly regarded!

They shall build houses, and inhabit them;
And they shall plant vineyards, and eat the fruit thereof.
They shall not build, and another inhabit;
They shall not plant, and another eat."
THE EVERLASTING ESTABLISHMENT OF ISRAEL.

For as the days of a tree are the days of my people,
And they shall wear out the works of their hands.

My chosen shall not labour in vain,
Neither shall they bring forth for nought,

For they are a seed blessed of Jehovah,
And their offspring with them.

And it shall come to pass, that before they call I will answer,
And while they are yet speaking, I will grant their petition.

The wolf and the lamb shall feed together,
And the lion shall eat straw like the ox,
And dust shall be the serpent's food.

They shall not hurt nor destroy
In all my holy mountain, hath Jehovah said."

Difficulties will be felt in some part of the translation of this passage, of the twentieth verse particularly. But, however we interpret the language of the prophet, at the lowest estimate of its meaning, we perceive plainly that a great and important change has taken place in the circumstances of human life. Its endurance is not our short span of threescore years and ten, in which so many "come up and are cut down like a flower;" when it so often happens, that "one builds and another inhabits," "one plants and another eats;" and where those ills and calamities which cause "the voice of weeping to be heard," send so many prematurely to the grave. But we have evidently before us a portraiture, if not of a deathless state, as I am inclined to believe, yet certainly of most extended longevity, perhaps of more than patriarchal longevity,—"as the days of a tree are the days of my people." So
that the sturdy oak,* which now casts its leaves upon the graves of thirty generations, would then be no more than the cotemporary of a living man; the sapling grow up with the youth, the majesty of its spreading boughs be coeval with the prime of life, and the ages of its decrepitude be past, before the old man has filled his days. At the lowest estimate of this language, I think we may conclude, here is a length of days described, that will wear out millennium: nor would that be so extraordinary, when we consider that the lives of the children of fallen Adam, before the Flood approached, very nearly reached this period.

Again, at the lowest estimate of this language, it might have been inferred that if death is not altogether removed, it is only inflicted as a punishment on notorious transgressors. But I understand from other passages, that sin and transgression are effectually prevented by the dominion of a Divine Influence on the hearts of the children of men. We shall see hereafter that this is expressly declared of the restored remnant of Israel. And the blessing may extend to the survivors of mankind, or to many portions of them, or to all, but not by a perpetual covenant, concerning which we shall afterwards inquire. And upon the whole, I think, that in the passage before us, the supposition of death is hypothetically stated in the twentieth verse.

"For the youth, the son of an hundred years, would die." Such would be the case, that if a

* The olive tree of those climates would far extend the comparison.
person a hundred years old were to die, he would be a mere youth. So short a space would a hundred years be considered in that prolonged period of human existence, that a notorious sinner reaching that period, the circumstances would not appear in the eyes of men, as it would now, something extraordinary—a temptation, perhaps, to the disbelief of a superintending Providence: Compare Eccles. viii. 12. Job xxxi. 7.—Instead of the hoary sinner being beheld with amazement, his hundred years "would be lightly regarded," or "lightly esteemed;" so the word is rendered, 1 Sam. ii. 30.—or, no one would consider this the blessing of "length of days," but would rather deem it the evidence of a curse that he should be cut off so soon!

I am confirmed in these views, because, as I have noted before, the felicity of restored Israel is unequivocally said to be uninterrupted and eternal, and because the covenant by the tenor of which they conjointly and individually hold their blessedness, is declared to be everlasting, and on their part unconditional: (Isaiah xxxiii. 20.)

"Look at Zion the city of our assemblies,
Let thine eyes behold Jerusalem:
It is a dwelling undisturbed, a tent that is not removed;
Its stakes shall never more be plucked up,
And none of its cords shall be loosed;
But there shall be the Mighty One, Jehovah," &c.

Read the glorious description in the fifty-fourth chapter:

"Shout for joy thou barren that bearest not,
Break forth with shouting and rejoice, thou that hast not travailed;
For more are the children of the desolate,
Than the children of her that hath the husband, saith
Jehovah.*

Enlarge the place of thy tent,
Let the curtains of thy dwellings be extended,
Spare not, lengthen thy cords, and strengthen thy stakes,
For on the right hand and on the left shalt thou burst forth.
And thy seed shall inherit the nations,
And they shall cause the desolate cities to be inhabited.
Fear not, for thou shalt not be confounded;
Be not abashed, for thou shalt not be put to shame.
For thou shalt forget the reproach of thy youth,
And the shame of thy widowhood shalt thou remember no more;
For thy Maker is thine Husband,
Jehovah Sabaoth is his name;
And thy Redeemer, the Holy One of Israel,
The Elohim of all the earth shall he be called.
Truly as a woman forsaken and grieved at heart,
Hath Jehovah called to thee,
And as a wife of youth when she had been rejected,
Hath thy Elohim addressed thee.
For a small moment I forsook thee,
But with great compassion will I take thee again:
In a little anger, I hid my face for a moment from thee,
But with eternal affection have I had compassion on thee.
Thy Redeemer, Jehovah, hath said,
Surely as the waters of Noah is this to me:

* An allusion, evidently, to the circumstances of Sarah and Hagar. Henceforth "the children of promise shall be far more numerous than ever were "the children of the bond woman."
As I swore,
That the waters of Noah should no more overflow the earth,
So have I sworn,
That I will not be displeased with thee, nor rebuke thee.
For the hills shall be removed,
And the mountains shall be overthrown,
But my tender love shall not be removed from thee,
Nor shall the covenant of my reconciliation be overthrown,
Hath Jehovah said, that hath compassion on thee.
O afflicted, tossed with tempest, and not comforted,
Behold, I lay thy stones in alabaster,
And thy foundations in lazulus:
And I will make thy pinnacles glittering,
And thy ports of shining stones,
And all thy barriers of stones of desire.*
And all thy children shall be taught of Jehovah,
And great shall be the peace of thy children:
In righteousness shalt thou be established.
Be thou far from violence; truly thou shalt not fear it;
And from terror, for it shall not come near thee,
Lo, He will surely stir up war,† but not from me;
Whosoever warreth against thee, shall fall for thy sake.
Lo, I have created the workman that bloweth up the coals
into a fire,
And procureth instruments for his work;
And I have created the waster to destroy.
No weapon that is formed against thee shall succeed,
And every tongue that ariseth against thee in judgment
thou shalt cause to be condemned.
This is the inheritance of the servants of Jehovah,
And their righteousness is from me, hath Jehovah said."

* Or "costly stones," probably from their large size and proportions.
† Or rather, "there is one that will certainly stir up war;" or, "will make a gathering."
Lo, He will surely stir up war, but not from me. I can have no doubt, from the connection in which we find this passage, that it relates to Satan's attack upon the holy city, when he is released for a little while, after his thousand years' restraint, when a second Gog and Magog are brought up from the four corners of the earth. But the attempt is altogether in vain; it is not now as heretofore, God's chastening rod in the hand of the enemy; and there are no sinners in Zion to be afraid.

The close of the prophecy of Isaiah is very express: (lxvi. 22.)

"For like as the new heavens,
   And the new earth which I create,

Continue before me, Jehovah hath said,
So shall your seed and your name continue," &c.

The perpetuity of the felicity of restored Jerusalem is therefore fully revealed. Whatever changes take place at the end of the millennium, or first period of the everlasting reign—when the last rebels of mankind are consumed with fire from heaven, and Satan cast for ever into "the lake that burneth with fire and brimstone," and perhaps the new creation completed in the distant quarters of the world—Jerusalem and the system to which she belongs and has belonged since she has become the "footstool" of the king Messiah's throne, at her final restoration, is never more to be touched. Compare the reflections of the apostle, when he contrasts together the Sinai and the Zion dispensation:
Heb. xii. 25.—"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he has promised, saying, Yet once more, I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom that cannot be moved, let us have grace," &c.

The contrast is here between Christ speaking on earth from Mount Sinai,—when "the earth shook and trembled, and Sinai itself was moved, at the presence of Elohim, the Elohim of Israel,"—and the ascended Saviour now speaking from the holy tabernacle above, where he is entered with the blood of the new covenant, having commissioned his ambassadors to preach the gospel of the kingdom both to Jew and Gentile, and to announce the approach of his second coming, both to those who believe, and to those who "refuse him that speaketh." When he spake on earth, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled;" "and Mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."* The apostle remarks, "but now he has promised, saying, Yet once more, I shake not the earth only, but also heaven." This promise is expressly given in Haggai ii. 6.

* Exodus xix. 16—18.
"Surely, thus hath Jehovah said,
Yet 'once more' a little while,
And I will shake the heavens and the earth,
And the sea and the dry land.
I will shake all the nations,
And they shall come that are the desire of all the nations.
And I will fill this house with glory,
Hath Jehovah Sabaoth said.
The silver shall be mine and the gold shall be mine,
Hath Jehovah Sabaoth said.
Great shall be the glory of this house:
The latter greater than the former,
Hath Jehovah Sabaoth said.
And in this place will I give peace,
Hath Jehovah Sabaoth said."

And again, verses 22, 23.

"I will shake the heavens and the earth,
And I will overthrow the throne of kingdoms.
And I will destroy the strength of the kingdoms of the nations:
And I will overthrow the chariot, and him that rideth thereon,
And the horses and their riders shall come down,
Each by the sword of his brother.
In that day, hath Jehovah Sabaoth said,
I will take thee, O Zerubbabel, son of Shealtiel,
To be my servant, hath Jehovah said:
And I will make thee as a signet,
For thee have I chosen, hath Jehovah said."

How singular is the repetition in these passages;
to mark as it were the certainty that the Lord has
promised this, let men think as they please. Jehovah, "the Eternal incarnate in the person of the Son," hath spoken it! Jehovah Sabbath, the incarnate God who comes forth as "the champion with his heavenly hosts," has said it! "They shall come that are the desire of all the nations," must be translated plurally, unless without sufficient authority we violate the sacred text; it refers, there can be no doubt, to "the coming of the Lord with the ten thousands of his saints"—"the manifestation of the sons of God," "for which creation groaneth and travailleth in pain." And surely we may say, the Lord in the days of his flesh repeated and pointed out the fulfilment of this promise:

Luke xxi. 24, &c.—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth. For the powers of heaven shall be shaken: and then shall they see the Son of Man coming in a cloud, with power and great glory."

The apostle observed to the Hebrews, that "this word, yet once more, signifieth the removing of those things that are shaken, as things that are made," "that is to say, are of this creation," "the fashion of which is to pass away," that "those things which cannot be shaken may remain." And among "those things that cannot be shaken," but "remain" perpetually as belonging to the new creation, are doubtless, "Mount Zion, and the city
of the living God, the heavenly Jerusalem," &c. And in subserviency to this, the Jews wait for their national restoration upon the new earth, and the elect remnants both of Jews and Gentiles, which are now being gathered by the preached gospel, believing in Christ, have already their right of citizenship in that "Jerusalem that is above," and is hereafter to "come down from God out of heaven;" and those who now receive Christ, and "love his appearing," in him, have received "a kingdom that cannot be moved," and when the Lord of glory, the king of Israel, is manifested, and "ariseth to establish Zion," they "will appear with him in glory." The promise to Zerubbabel—to make him as a signet—refers, I conceive, to that exaltation of the descendants of the house of David, who will then be found among the survivors of Jerusalem, to a distinguished rule and principality, not to the regal dignity, but as subordinate governors in the flesh over the house of Israel and Judah for ever.

Of this fact we have express intimation in the prophetic word: (Jer. xxx. 20.)

"And his children shall be as aforetime,  
And his congregation shall be established before me,  
And I will call to account his oppressors.

And his prince shall be of his own race,  
And his governor shall come forth from the midst of him;  
And I will draw him that he may come near to me,*  
For who is he that hath engaged his own heart to come near to me?"

*Or "I will cause him to approach and come near to me."
THE EVERLASTING ESTABLISHMENT OF ISRAEL. 173

And ye shall be unto me a people,
And I will be unto thee Elohim."

Thus saith Jehovah,

"Who hath appointed the sun for a light by day,
The stated order of the moon and stars for a light by night,
Who stilleth the sea when the waves thereof roar,
Jehovah Sabaoth is his name:
If these ordinances shall depart from before me,
Then shall the seed of Israel also cease,
From being a nation before me continually."

Thus saith Jehovah,

"If the heavens above can be measured,
Or the foundations of the earth traced out beneath,
Then will I also reject the whole seed of Israel,
For all that they have done, saith Jehovah."

He next describes the city that shall be built for
Jehovah, and adds: (Jer. xxxi. 35.)

"Holy to Jehovah, it shall not be plucked up,
Neither shall it be thrown down any more for ever."

Thus hath Jehovah said, (xxxiii. 25, &c.)

"If day and night be not my covenant,
If I have not appointed the ordinances of heaven and earth,
Then will I reject the seed of Jacob and David my servant;
So as not to take of his seed to be rulers,
Unto the seed of Abraham, Isaac, and Jacob;
When I shall reverse their captivity, and shall pity them."

The perpetuity, therefore, of the establishment of
restored Israel, as a nation in the flesh in their own
land, in that land as become a part of the new earth
which remains before the Lord for ever, seems
clearly predicted, and promised in these passages.
Again, the covenant by the tenure of which, they individually, as well as conjointly hold their blessedness, is declared to be everlasting, and on their part, in strictness, unconditional. This is plainly asserted in two remarkable passages which unquestionably relate to this people after their final restoration: (Jer. xxxi. 31.)

"Behold the days come, saith Jehovah,
That I will make with the house of Israel,
And with the house of Judah, a new covenant:
Not according to the covenant which I made with their fathers,
In the day that I took them by the hand,
To bring them out of the land of Egypt;
Which covenant of mine they violated,
And I became their adversary, saith Jehovah:

But this is the covenant which I will make with the house of Israel,
After those days, saith Jehovah.
I will put my law within them,
Even upon their heart will I write it:

And I will be to them Elohim,
And they shall be to me a people:

And they shall not teach any more
Each man his neighbour, and each man his brother,
Saying, Know ye Jehovah;

For they shall all know me,
From the least of them even to the greatest of them,
Saith Jehovah:

For I will pardon their iniquity,
And their sin will I remember no more."
Next turn to Ezekiel, chap. xxxvii.

"Therefore say unto the house of Israel, Thus saith Adonai Jehovah, I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the nations whither ye went: and I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them, and the nations shall know that I am Jehovah, saith Adonai Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim."

In order that we may more fully understand these remarkable passages, I would here detain my readers with a few observations on the term "covenant."

"Berith," the word in the ancient scriptures, we sometimes render "covenant;" and sometimes "testament," in its primary sense, I understand to be a distinctive appellation for "the dispensation of Christ," "who verily was fore-ordained before the foundation of the world, but was manifested," as the apostle writes, "in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory."* Whether we consider the word in its ideal meaning to be a "purification

* 1 Peter i. 20, &c.
sacrifice,” or “a victim cut asunder in order to pass between its parts,” or “cut into pieces to be eaten,” still it was Christ, “the Lamb of God, that taketh away the sin of the world,” and his “body” given “for the life of the world,” which was intended to be set forth: however typified by animals slain, by rites of sacrifice and of purification, or by the social meal upon the body offered in sacrifice,—all had reference to, and shadowed forth, redemption and reconciliation to God through the alone expiation and propitiation of Christ: and “the gospel of reconciliation,” as taught by “the ministers of the New Testament,” will best unfold the mystery: that “mystery of Christ,” as St. Paul expresses it, “which from the beginning of the world has been hid in God, who created all things by,” or in “Christ Jesus;” that mystery, shadowed of old in types and figures, when more plainly unfolded by the preaching of the apostles, was “the unsearchable riches of Christ;” “which in other ages was not made known to the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit.”* And not only to the children of men whom it concerned in the highest degree, who were to be “reconciled to God by the blood of his cross,” and made “an habitation of God through the Spirit;” but, “to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.”† “Having made known to us the

* Ephesians iii. 5.  † iii. 9, &c.
THE EVERLASTING ESTABLISHMENT OF ISRAEL.

mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth, even 'in him' in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be the praise of his glory.”

To understand, therefore, the proper import of the term we render covenant, or testament, particularly as the dispensation affects the “redeemed out of mankind,” we must contemplate that medium of grace and mercy as revealed to sinful men in Christ: we must set before us the Incarnate Son, appointed a vicarious and piacular sacrifice for our sins, a propitiation to the offended Majesty of heaven: and we must observe, how connected with the sufferings of this Holy Victim, with his death and resurrection, and glorious priesthood in heaven above, all mercy, and all riches of grace and glory, are bestowed on those who, according to the will of God, through the gift of faith receive the Lord Jesus Christ.

This dispensation is, indeed, in one point of view, a covenant, in the common acceptation of the term, but not as made, immediately, with us; but, through a mediator: not as if we were an original party in a stipulated engagement with God; but in regard of Christ, our federal head, representative, pledge, and surety, who according to the good pleasure of the undivided Godhead, in the everlasting counsel of

* Ephesians i. 9, &c.
the Triune-God, undertook for us, stipulating on his part, in his assumed created nature which he should take into his person, to supply a due atoning sacrifice, in the nature of a ransom price for transgressors, or of a substitution of one in the place of another.

According to the devised scheme of the divine mercy, in the reconciliation of fallen and polluted man, he was to be made to us "wisdom," "righteousness," "sanctification," and "redemption;"—where the moral agency of man had failed, through that anointing Spirit with which he should be endowed, guiding us and teaching us that "knowledge" of God, which is "life eternal,"—making us righteous by his own obedience, and at length assimilating us to his own image,—purifying and consecrating us both by his mediatorial, and imparted holiness, to be a fit habitation of God through the Spirit,—and, finally, by the actual rescue which his mighty power will effect, redeeming us from all natural, moral, and spiritual thralldom, and rendering us triumphant over the world, the flesh, and the devil; till, "with exceeding joy," he present us—whom through his own impoverishing he hath made rich—before "his Father and our Father, his God and our God;" having himself, as "the Captain of our salvation," been "made perfect through sufferings," and "become the author of eternal salvation to them that obey him."

Between the Father and the Son, therefore, the dispensation of Christ has the nature of a covenant, stipulated between two parties. The concurrence of the Third Person in the Triune God is of course
implied. The efficacy of the Deity ad extra, which, in all creation, manifests the person of the Holy Ghost, is, as an holy anointing to invest the manhood taken into God, and arm the Son of Man with the "finger of God."—"But now the Lord hath sent me and His Spirit."—The Spirit in the absolute Deity becomes the Spirit of "The Christ;" though he, as God, had "emptied himself," in order to "take upon him the form of a servant, and to be found in fashion as a man," yet in his prophetic and priestly character, and more especially in his exaltation as "The King of Glory, "the Holy Ghost," "the Lord and Giver of Life," proceedeth as from the Father, so from the Son. The Spirit of Jehovah is the Breath of Jesus; "The Light of life" and "Fire of Love" may now be symbolized by "the seven eyes of the Lamb," or by "the seven lamps that burn before his throne." In this covenant, however, we are not one of the contracting parties; we receive Christ and all the benefits of this "covenant in his blood," as a free gift of God, by the Holy Ghost revealing his Son in us for the production of faith: teaching us "to know the things freely given us of God."

"Receiving Christ," that is, "believing on his name," we "receive power to become the sons of God;" and, as grafted into Christ, into the oneness of his mystical body, we "enter into the oath and covenant of God," and are "heirs of all the promises made to him" by an indissoluble union with Christ our head.

The propriety of the word "testament," as
applied to "the dispensation of Christ;" and of the term "testator," to him as the dying person in this wonderful economy of divine mercy; we have more difficulty in perceiving. There is one analogy, indeed, discoverable: that as men have no positive right in a testamentary devise, until the death of the testator can be proved, so the children of God, whatever they might know of God's unchangeable purposes of good towards them, or however they might rejoice in anticipating hope, had no actual right or participation in the goods of the Redeemer until he had died. But here all analogy ends: he that "died for our sins" must "rise again for our justification," and "pass into the heavens" "to make the atonement for us:" and the style of scriptural language is never, that we are the heirs of Christ, but "heirs of God," "joint heirs with Christ," coming into the possession of an inheritance indeed, with him who is appointed "heir of all things," but not under the figure or notion of one that takes possession of the inheritance of a deceased person.

The death of Jesus in the economy of this dispensation, I am fully of opinion, is always in scripture represented under the character of an expiatory, propitiating, atoning victim, "cut off" or smitten with the stroke of death for sin, and set forth as a purification sacrifice, a peace-offering cut into pieces, our feasting upon which, denotes our reconciliation to God. The principle laid down by St. Paul, whether we read it in the language of our translation, "For where a testament is, there must
also be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth,"*—or in a translation, which I think more appropriate: "For where a covenant 'is made there is' a necessity that the death of the appointed 'sacrifice' be brought in. For a covenant is firm over dead 'sacrifices,' since it never has force while the appointed 'sacrifice' liveth,"†—which ever way we read this passage, it is equally important in establishing this point that the "Berith" call it—"covenant" or testament, is an institution of that kind, which receives all its "strength" and "force" from a death, the evidences of which are produced, and that, therefore, the dispensation of Christ, was not actually established till he was shown to be dead: consequently, however, promised, pledged, and even acted upon, in the provision of mercy—on the credit as it were, of "the precious blood," that should be shed—yet the date of the transaction as "a covenant," was when the "death" of the Redeemer "was brought in."

Hence we see the propriety of the language that calls this the "new," or the "second" covenant, when contrasted with that which was ratified with the church in the wilderness, by "the blood of bulls and goats, and by the ashes of an heifer sprinkling the unclean." For though the dispensation of Christ had often been promised, and in various ways set forth in types and figures, for the production of faith in "him that was to come;" yet, until Christ had died, and with his own blood entered into the

* Heb. ix. 16, &c.  † Dr. Macknight.
heavens as Mediator, it never existed in the form of an actual "covenant."

The day of Christ, and all its mercies, was indeed shewn to the rejoicing Abraham; and through "the righteousness of faith," he and, in him, all his believing children, received the promise that he should be "the heir of the world:" nay, to "shew the immutability of his counsel, God was pleased to "confirm it with an oath;" but, the dispensation of Christ, as "a covenant" in "force," being a thing future, could only be shewn to Abraham in types and shadows. As "a covenant," it was a "covenant of promise" only, that is, a promised covenant. I think we must acknowledge an error in calling this transaction, as we have been much accustomed to do, the Abrahamic covenant.

On careful examination, the observations of St. Paul, Gal. iii. 15, &c. will, I believe, not be found to contradict this statement: "Brethren, I speak after the manner of men, although it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." "Now to Abraham and his seed were the promises made. He saith not unto seeds as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Here we should observe the covenant in question, is not between God and Abraham—or appointed by God unto Abraham, but "of God in" or "unto
Christ,” as the other party with himself in the covenant: and the “confirming” spoken of, is not that ratification, that renders the “covenant” of “force” —which in this case would have been “the bringing in of a death”—but it was such a confirmation of a future covenant as the testimony and oath of one of the parties beforehand, and a promise of inheritance grounded on its acknowledged future validity, could give it. Compare the force of the term, 2 Cor. ii. 8. The word also used in this passage for “disannulling the covenant;” implies not correctly the abrogating of the engagement itself,* as already “in force,” but the treating the ordination of it as of no authority—“making the promise” of it “of none effect.”

But though “the dispensation of Christ,” and the believer’s inheritance of the world through him, was not covenanted with Abraham, but only promised with the sanction of an oath; yet a covenant there certainly was made with Abraham, respecting his natural seed’s taking possession of the land of Canaan. Of this transaction we read in Genesis the fifteenth.

But in order to perceive, that notwithstanding this covenant made with Abraham, there were, properly speaking, but two covenants with the people and Church of God, the one from Sinai, and the other from Zion, we must notice a secondary meaning or extension of the term “Berith,” or “covenant.”

The institution and economy of the Lord’s Christ,

* See the word as used Matthew xv. 6, &c.
through the medium of which, God, from the time of the Fall, received in reconciliation and favor all the believers of mankind, was from the first,—I have no doubt, by divine appointment,—preached and set before mankind, in the mystic rites of sacrifice and ablution. These rites were consequently, what formed the great ordinances of religious worship among the ancient believers. Hence there arose a custom, evidences of which we find in the history of all ancient nations, of solemnizing this religious ordinance as a sanction to their own engagements between man and man: in all their leagues of amity, in their reconciliations one with another, or when they would enter into any conditional contracts to be faithfully observed by the parties, they added this sanction of religion to their engagements; so, for this same purpose, Christians, in former ages, on such occasions, were wont, in addition to their oath and promise, to receive the sacrament of the Lord's Supper. In consequence of this custom among the ancient nations, the league or engagement thus sanctioned, was itself called by the name of this religious ordinance, a "Berith." As among the Greeks, the same term "Spondai," which properly signified the libations poured out to the Gods, to sanction the articles of their agreements, was also applied to the agreements themselves.

To this custom among the primeval races of mankind—if his own act did not originate the practice—God himself condescended, on several occasions, to conform. Over the typical sacrifice of Noah, he
established "a covenant" with him and his seed, and with every living creature,—that is, voluntarily engaged himself, as a grace or favor—no more to destroy the earth with the waters of a flood. This he calls his "Berith" "between them and him, and every living creature," "for perpetual generations:" and the rainbow is to be the continually repeated sign of this covenant. This was certainly an extension of the original meaning of the term "Berith," or "covenant." Over the sacrificial symbols of the "Berith" representing "the reconciliation of all things to himself through Christ Jesus," and as though he was moved thereto by "the sweet smelling savour of the offered victim," God enters into a stipulated engagement with all his creatures upon this earth, and to this engagement gives the name of Berith. The Berith, strictly speaking, was the typical sacrifice, but the gracious engagement respecting "the waters of Noah" bears the same appellation, "this is my Berith," "that I will no more destroy the earth with a flood," &c.

But here again we learn, that, even in this extended sense, the Berith does not necessarily imply a covenant, under the notion of stipulated conditions, to be performed respectively by the covenanting parties.

God's covenant, with all the creatures upon the earth over Noah's sacrifice, that he would "no more destroy the earth by a flood," was unconditional: be the sin of the intelligent creature what it might, this awful catastrophe should befall the world no more. Mankind had only to receive with thank-
fulness the favour so mercifully and graciously bestowed, for the sake, as it was made to appear, of the sacrificed Saviour to come; and to encourage their faith, when dreadful storms arose, and threatening torrents were poured forth, by looking at the perhaps new phenomenon that appeared in the clouds, which the gracious God had pointed to as a pledge of his covenant. And so in the real “Berith” or covenant, where God declares himself to have bestowed eternal life on all who receive his Son, “that is, who believe on his name,”—he, to whom “Christ has been revealed” for the production of faith, has only thankfully to receive the favour so mercifully and graciously bestowed; and, in all his trials, and difficulties, and mental conflicts with the powers of darkness, to encourage his faith, by “the word of truth,” where “the exceeding great and precious promises” are contained, and by the sacraments of Christ’s holy Church, which he has instituted as effectual signs of his grace—as “pledges of his love,” and for a continual “remembrance of his death,” “until he come.”

It might seem, indeed, at first sight, that the engagement on the real “Berith”—the covenant in its grand primary sense—which stipulates eternal life to those who receive Christ by faith, is not so absolutely unconditional as that which pledged to Noah and the new world that there should be no return of the flood. Faith, it might be said, is here made the condition of life: with respect to the returning waters, no condition is made. “If ye believe,” is not added; but here it is added, and,
therefore, he who is constituted a party in this covenant, is in a capacity to violate the same. This is most true, if by the violation, we mean the rejection of Christ, and the covenant in his blood by the unbeliever—he "submits not to the righteousness of God," and "judges himself unworthy of eternal life." Properly speaking, however, he does not violate, but refuses to enter into the covenant, because he rejects Christ, in union with whom alone he can become a party in the covenant; or entering insincerely, or with a double mind, into the profession of this covenant relation to God, his unbelief and walk in darkness shews him a hypocrite in his professed submission to that covenant, which he "had taken in his mouth." But he who, "drawn" of the Father, "cometh unto" Christ, in the power of the Holy Ghost "receiveth" him, is made "one with him," and "in him," as his surety, and head of his mystical body, the Church, taught to know that he hath received "the proof of eternal life," according to the tenor of "the everlasting covenant," without any condition to be supplied on his part, and, therefore, without capacity of violating the covenant, "according to his purpose and grace given us in Christ before the world began." He is made, or manifested to be, one with the victim slain,—"that being dead in which we were held," which was doubtless shadowed in the ancient ceremonial of their covenants, when the engaging party "cut the victim in twain, and passed between the parts thereof." It is given to the lost sheep of Christ, to believe in that which was
true before he did believe it, that Christ died for him, and he is "kept by the power of God through faith;" that "of the sheep, which his Father hath given him," and "for whom he laid down his life," "the good Shepherd" "might lose none." "By grace ye are saved through faith; and that not of yourselves, it is the gift of God." "It is of faith, that it might be by grace; and, therefore, not by faith considered as a condition, supplied on the receiver's part, as a work and achievement of his own mind or virtue; yet, he must first obtain the precious faith in the righteousness of God his Saviour," from "the Father of lights, from whom cometh every good and perfect gift, in whom is no variability nor shadow of turning;"—who "is rich unto all that call upon him."

But to return: a covenant in this extended sense of the term, which we have been considering, was that which God made with Abraham, Isaac and Jacob, and his natural descendants, through the sacred rite given to the engagement. It was made over sacrificed victims; and under this solemn sanction, God was pleased to engage himself to Abraham, to give the possession of the land of Canaan to his children, in the fourth generation, from that time. This engagement God fulfilled by the hand of Joshua and his successors. It had no force beyond; it was only to give them at that time possession of the country.

For it is carefully to be observed, that though THE EVERLASTING inheritance of that land by the seed of Abraham, Isaac and Jacob, is often pledged
and promised, yet it is never solemnly covenanted over a sacrificed victim. That such a covenant, however, was in God's design, they are not only told, but are commanded to mark the persons of their male children with the sign of it, throughout all their generations, as we read particularly in the seventeenth chapter of Genesis.

But this "sign of a covenant" had in itself a mystic, we may say a prophetic, meaning: it was "the outward and visible sign of an inward and spiritual grace," which God did not indeed at that time bestow, but pledged it for a generation of that family in the last days, so that the covenant of circumcision, as given to the fathers, was, as to its spiritual import, a promise of covenant only. A badge of profession it was, the neglect of the outward form, separated the individual from the privileges of the family of Abraham and Church of Israel, who as a people were separated from all others, in order to receive such a dispensation of favour: but the receiving of the outward sign, did not pledge a covenant of the everlasting possession of the land to the circumcised individual. It held forth, however, this great promise to the family of Abraham, that a generation of their's should one day arise, which should not only receive "the circumcision in the flesh, made with hands;" but "the foreskins of whose hearts the Spirit of God would circumcise," to the effect that all "superfluity of naughtiness" should be removed, and their hearts changed, as it were, from stone to flesh; should be influenced to love the Lord their God; and that then, as a people, they would receive a
covenant of the everlasting possession of the promised land. Abraham believed God, and it was "counted to him for righteousness:" and as St. Paul tells us, Rom. iv. 9, "He received the sign of circumcision, a seal of the righteousness of the faith that he had, yet being uncircumcised." And in this the apostle further informs us, "he is the Father," and grand exemplar "of all believers:" for "the putting off the body of the sins of the flesh" is a spiritual benefit, which neither believing Jew nor Gentile has ever yet seen wrought in an adopted child of God here upon earth;—so that, freed from in-dwelling sin, he could "keep the commandments," and "enter into life." The baptized Christian knows, that it is only by being "conformed to Christ in his death," and "buried with him," that he can be delivered from "the body of this death." But we gather from scripture that there will be a generation of men upon earth at the end of this dispensation, "whose hearts" "God will circumcise," and they shall be "all righteous,"—not by imputation, but inherently so—"and inherit the land for ever," as the "days of heaven upon earth."

We find, however, that it did please God, in his dealings with the circumcised family of Abraham,—"uncircumcised in heart," as was fully proved at the time when he was putting them in possession of the land, in virtue of his covenant with Abraham, Isaac and Jacob,—to enter into a covenant with them, as a people, concerning the everlasting inheritance of the country of which they were going over Jordan to take possession. This was the cove-
nant made with Israel in the wilderness at Mount Sinai. It was an actual covenant, and the first that was ever struck with them respecting life, and the everlasting possession of the country.

The dispensation of Christ was typified more fully in symbolical rites, and sacrifices, and various purifications; and over these sacrificed victims, God entered into covenant with them about their continuation in the land, as he had done with their father Abraham, with respect to its occupation at the time predicted. In this respect, therefore, it was a covenant in the secondary sense: but, besides being "shadows of good things to come," the ceremonial rites enjoined by the covenant were endowed by the ordination of God, with a certain virtue and efficacy for "the purification" of "earthly things," and "sanctified to the purifying of the flesh," so that, as regarded their continuance of life upon the land of promise, it was something more than an engagement sanctioned by a "Berith." It was in sacramental types and shadows an anticipation of the real Berith, and was to serve as an introduction to it. It was not only a compact between God and the natural descendants of Israel, respecting their life upon the land of promise; but it was also "a yoke of bondage" imposed upon the believing children of Abraham, who were in the midst of them, "heirs by promise," of the heavenly country: they too "were kept under the law" "shut up unto the faith which should afterwards be revealed."*  "The law entered, that sin

* Galatians iii.
might abound; and, by teaching them "the knowledge of sin," and the "weakness of the flesh," might be "their schoolmaster to bring them to Christ." "The heirs of promise," died on the land of which they had possession, as well as the unbelievers;—died under the curse of the legal covenant. They were, therefore, compelled to journey on in the footsteps of that faith of their father Abraham, which could trust in God as raising the dead, and executing a covenant of eternal life for Abraham, and all his believing seed, as he had promised and sworn.

This is the covenant, therefore, which we are to contrast with that promised to Abraham and put in force, when "the promised seed" died and rose, and as mediator passed into the heavens. The Sinaitic covenant coming in first, made that a second. This covenant at Sinai was but "for the time being," and "waxed old," which made the covenant promised to Abraham a new one when it came to be carried into effect. The Jews, as a nation, have rejected the new covenant, and "are cut off from their olive tree;" "a remnant were saved through faith," "according to the election of grace," and God is now "visiting the Gentiles to take out of them a people for his name." But the day will come, when the survivors of Israel in the flesh will be brought into the bonds of this new covenant, and established in their land for ever.

This covenant, which God made with the fathers of Israel in the desert, promised life and suspended death, in the land promised to Abraham for his descendants; not the life of the children of the resurrection in the heavenly country, but the re-
moval of the sentence of "death pronounced on Adam and his children, and a prolonged existence for ever in the land of Canaan; that very blessing which we have seen described, as the assured portion of Israel in the age to come. On that occasion, it promised this, however, on condition of observing the moral law; a summary of which, in its chief heads, God himself, in all the majesty of manifested Godhead, pronounced on Mount Sinai; but it threatened, at the same time, death for the breach of any one commandment.

And though much, according to the Divine institution in this covenant—at least after Moses descending from the Mount had broken the first "two tables of stone, in utter despair, and was commanded to make two others, and to place them in an ark inclosed by a mercy seat—might be purged with sacrifice and offering; yet, all a sinful man would need, could not; there were things from which "they could not be justified by the law of Moses." There were ever "transgressions under the first covenant," which only the death of the victim under the second "could remove." So that not only the dispersion of the nation, but the death of every individual Israelite, manifested him a violator of this special covenant. The death of an individual before this transaction, and beyond the bonds of this covenant, attached by the imputation of Adam's transgression;—the very notion of being taken into the Berith of Elohim "the author of eternal life to them that obey him," removed this sentence, and the Israelite died on the land of promise,
condemned by the law as a violator of the covenant of Elohim. The believing seed of Abraham, as we have just observed, who “walked in the footsteps of his faith,” had not on that account the promise of length of days for ever and ever in the land of promise; but, they were interested in the true Berith, the promised covenant; and, like the father of the faithful, after the known forfeiture of the present life, under the curse of the broken law looked for a resurrection, and a “heavenly country;” and to be with him “heirs of the world to come.” The Sinaic covenant they all transgressed; it was to them, as far as it went, “the administration of death.”

But God promises, in the texts we are considering, that when he shall finally restore the Israelites, he will make with them a new covenant, respecting their life and possession of the same promised land, and it is called, as we have seen, a “new covenant,” as contrasted with the one that he made with their fathers when he brought them out of the land of Egypt. And we may say from the passages before us, it is entered into on the same terms; they are to keep his commandments, the commandments of the moral law, of which the decalogue is a summary, and all of which and every comment thereon, hang on the two commandments, “Thou shalt love God with all thine heart, and thy neighbour as thyself.”

Here, however, will be the difference. These terms are not exacted as a condition on their part, which they are to supply, or forfeit the privileges of the covenant: but God engages, on his part, to supply an influence from his Almighty Spirit that shall secure
on their side, the never-failing fulfilment of these terms. So that it will no longer be, strictly speaking, a conditional covenant, that leaves them in a capacity to violate it, as was the case under the former covenant. Respecting that covenant which pledged no divine influence—when the people, in their alarm at the terrors of Sinai, exclaimed: “We will hear it and do it!” the expression of the divine wisdom is, “O, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.”* Moses too, after an experience of forty years, saw the deficiency of this covenant: “Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.”†

How different the circumstances of the new national covenant, which the Lord will make with the house of Israel and the house of Judah, when “he shall bring again their captivity”: “I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim.” This is certainly an unconditional covenant, as to

* Deuteronomy v. 29.  † xxix. 2. &c.
any condition to be supplied on the part of Israel, where they might a second time fail, God engages for both parties in the transaction, "I will not turn away from them from doing them good, and I will put my fear into their hearts, that they may not depart from me." This certainly is a "covenant ordered in all things, and sure." And we may safely infer, the perpetuity of restored Israel's prosperity and their deathless state,—for, through the good hand of God upon them, they cannot fail to do those things "which whosoever doeth shall live by them,"—as well from the nature of their new covenant relations to God, as from those express declarations of his holy word, which we before considered; when they have been made righteous, therefore, this blessing written in their law will indeed come upon them: "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth."*

"For he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers," &c.†

It has, however, been a great mistake among Christian divines, to confound the provisions of this national covenant, to be made with the Israelites of the last days, with the salvation of the remnant according to the election of grace under the gospel dispensation; which, though it be the first enforcement of the new covenant, and is the same as that

* Deuteronomy xi. 21. † xxx. 20.
previously promised to Abraham, and shown from the very period of the Fall, prescribes to “the remnant according to the election of grace” “faith in the righteousness of God our Saviour,” and “not works of righteousness which we have done,”—imputed, not inherent, righteousness, as the means of our being accepted and preserved in the covenant of life eternal; not indeed to possess the land of Canaan, but that heavenly country and the new Jerusalem which is to come down from God out of heaven.

In this Berith, Christ, “both God and man, one Christ,” uniting in his one undivided person the Godhead and the manhood, is set forth as the “purification sacrifice,” a piacular victim cut off for those whose sins he bore, that they “may obtain remission of sins through his precious blood;” a “whole burnt offering” is he offered on their behalf, “without spot to God,” “an ascending sacrifice” coming up before God as “a sweet smelling savour;” and he hath left “a peace offering” behind him, that believers “baptized by his Spirit” “into his death,” and “into his resurrection,” may be fed by the same Spirit, “with the flesh and blood of this sacrificed passover,” that they may “eat the bread of life, and live for ever,”—that Christ “may dwell in us, and we in him; that we may be one with Christ and Christ one with us;” that he may “raise us up in the last day” as “the children of God, being the children of the resurrection.”—Ay, that we may “sit with him on his throne, and inherit all things.”

To enter into this covenant, whether promised or
put in force and proclaimed by him who now speaketh from heaven, there never was any other means appointed, on our part, but faith, and this is the gift of God, "no man can come to me, except my Father that has sent me draw him." And, therefore, in whatever sense it can be held forth as conditional, inasmuch as Christ is preached in the wide world, and the proclamation is gone forth, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," and "the condemnation of the world" is, that "they love darkness rather than light;" yet the transaction assumes not the nature of a covenant, till by a lively faith we are united unto Christ; then all the promises in him are not "yea and nay," but "yea and amen." "He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness:" and "he is kept by the power of God through faith unto salvation, ready to be revealed in the last day." "Christ, moreover, is the end of the law for righteousness to every one that believeth,"—so far as the Spirit of Christ moves and operates in the believer, he subdues carnal self, resists temptation, and overcomes the world—is influenced by that love which is the fulfilling of the law.

But he is not moved to fulfil this as the terms of a covenant of life, it is "the gift of eternal life," through the righteousness of Christ, begun to be manifested in him, the earnest and first-fruits of that "divine nature" of which, in some sort, he will be shewn to have been made a partaker, when he is
fully "conformed to the image of the only begotten Son," and "perfected with Christ in glory." He is now imputed—estimated in the view of the Father—to be what Christ is; he will then be made such. An inherent righteousness far above the conditions of a mere creature's obedience, will be then his everlasting endowment. He will "be like minded" with Christ Jesus, and so a meet companion for the Lord of glory, in his "heavenly places."

The believer in Jesus, however, is not now saved by the infusion of inherent righteousness, which is an error that lies at the basis of the Papacy, and of all kindred corruptions of the truth, and of all pretended gospels, which "beginning in the Spirit," "would teach" us "to be made perfect in the flesh."

"To us Christ is the only righteousness, and faith, the only hand that receives him, and puts him on."

"Christ is all in all."

Through this Berith or covenant, also, in sub-serviency to its higher objects, are the restored Israelites with the inhabiters of "the new earth" to be reconciled and brought under the dominion of Christ; and the circumstances of their being "brought," as a nation within the bonds of this new and better covenant, will afford the antitype of that former covenant made with their fathers when they came out of Egypt, which has been annulled, "found fault with," and removed "for the unprofitableness thereof:" but with this great difference, the victims actually slain to sanction that former covenant, were bulls and goats and the firstlings of the flock; but the blood which sanctions this new
covenant, is that of the Lord himself, "who suffered without their gate;" and who being raised from the dead, and constituted "a priest for ever," has "entered with his own blood into the Holiest," and himself been presented in the heavenly tabernacle, as "the mediator of this better covenant."

This new covenant is also "established upon better promises." He writes not the law, "the words of the covenant," upon tables of stone, as "the letter that killeth," but "upon the fleshy tables of the heart." He promises to the church below, in "the world to come, of which we speak," that "all her children shall be taught of God;" that "he will circumcise their ears and their hearts, to hearken, and to love the Lord their God," removing the "superfluity of naughtiness" which is found in all the children of fallen Adam, so that their "carnal heart is not subject to the law of God, neither indeed can be." Granting them remission of sins, for Christ's sake, "once for all," so that "no mention of them is made any more,"—they are no more remembered as in the former covenant. He will "put his Spirit within them for ever," to the effect of inclining their hearts to keep his laws, and to walk in all his ordinances blameless. Satan will be restrained from tempting, "the son of wickedness shall hurt them no more," "there shall be no more curse," "no more death," "no more sickness or sorrow." So shall they be the happy subjects upon earth of "the Prince of Peace," and "King of Righteousness." "Their land," as we have seen, "shall give her increase, and God, even their own
God, shall give them his blessing. God shall bless them, and all the ends of the world shall fear him."

"This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Such will Jacob be at the head of the nations on the renovated earth. And though they attain not to the dignity of the remnants according to the election of grace,—"the saints in light," "the children of the resurrection," who are above them in the glory of the only begotten of the Father,—yet their blessedness is great; and through their holy places, as will be seen, "the new Jerusalem, which cometh down from God out of heaven," communicates "with the nations of the redeemed upon earth."
SECTION THE TENTH.

THE FIRST COVENANT FROM SINAI, TYPICAL IN ITS ORDINANCES OF THE NEW FROM MOUNT ZION.

Israel was to be "a peculiar treasure," "a kingdom of priests," a holy nation—Such they are one day to become—The mode of the Divine appearing, and the institutions of the theocracy at the first Exodus, typical of the future reign of Christ—To explain the visible appearances of the Deity, we must have recourse to the doctrines of the Trinity and Incarnation—The Godhead as manifested in the Second Person incarnate, Jehovah—The ordaining of his kingdom, as the Christ of God from everlasting—Creation and Providence in subserviency to this—He, the appearing person at the creation to the patriarchs and prophets, and at the top of Sinai.

As the New Covenant, therefore, when it shall be extended to embrace the restored Israel, will be the antitype of that made with their fathers, when they came out of Egypt, only established upon better promises, and resting no longer upon the pectability and weakness of the creature; so will the situation of this chosen people upon the land of promise, as separated from the rest of the nations, answer to many "a figure for the time then present." Especially, I conceive, will the manifestations of the
THE FIRST COVENANT FROM SINAI.

Divine Presence, and the habitation of God in the midst of them, in various particulars, correspond with what was shewn of the glory of Jehovah, and so deeply impressed in the regulations of their ceremonial worship, at the first Exodus, and on many occasions after their entrance on the land of Canaan.

Exodus xix. 3—6. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying: Thus shalt thou say to the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians; and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Again:

Deuteronomy xxvi, 19. "To make thee high above all nations which he has made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the Lord thy God, as he has spoken."

Through the unprofitableness of the former covenant, because of the uncircumcision of their hearts, all this took but little effect, as to any permanent and lasting good to that people, in their generations. Enough, however, was shown in their privileges, and in their situation with respect to the other nations of the earth, though seemingly thwarted by their repeated rebellions,—enough was shewn, besides answering other purposes of Divine Providence, to form an instructive type of the Almighty's designs towards them, and all his chosen family, when it shall
please him, on their second Exodus, to bring them into the bonds of the new and better covenant, where the certain frailty of human nature is obviated according to the "better promises," by the gift of eternal grace and all powerful moral influence upon their hearts. Such a covenant with the house of Jacob is to be made, as we have seen, in the latter days, and then the antitype will shew in the condition of this favoured people, all the declared designs of God respecting them, carried into full accomplishment. Then will it plainly appear, that "God's gifts and callings," though they seem in the eyes of men to be long frustrated, "are without repentance."

Thus Isaiah foretells the holy and priestly character of the restored Israelites, when the "year of acceptance is come." (lxi. 3, &c.)

"And they shall call them the trees of righteousness, The plantation of Jehovah for his glory.
And they shall restore the ancient desolations, They shall repair the ruins of former times.
And they shall rebuild the cities that have been destroyed Which have lain waste, from generation to generation.
And strangers shall stand and feed your flocks, And the sons of the alien shall be your husbandmen and vine dressers.
But ye shall be called the priests of Jehovah, Ministers of our Elohim' shall they call you.
Ye shall feed on the wealth of nations, And shall find your provision in their plenty."

"Their seed shall be known among the nations, And their offspring among the peoples.
All that see them shall acknowledge them, That these are a seed blessed of Jehovah."
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Yet though all the people are holy, "separated from the rest of mankind in order to their being consecrated to the service of God, which is the primary sense of Holy," yet, as formerly, from the midst of this holy people, the tribe of Levi is to be separated or consecrated to a more immediate service; and from these again the sons of Zadoc are to be consecrated to the still nearer attendance upon the manifestation of that Divine Presence, which is to be made on the holy hill of Zion, where God will "put his name," and where "he will dwell forever."

The manner of that manifestation and dwelling, and the relation in which Israel will stand to the present deity, as well as to the rest of mankind, we may, as I have suggested, contemplate in the types afforded by the institutions ordained in the desert, under the first covenant, and the regulations of the theocracy which God appointed by the hand of Moses.

On Mount Sinai, Jehovah the God of Israel is asserted, most unequivocally, to have personally descended.

Jehovah said he would "come down in the sight of all the people upon Mount Sinai." "And it came to pass on the third day in the morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled." "And Mount Sinai was altogether on a smoke, because Jehovah descended on it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice: and Jehovah came down upon Mount Sinai on the top of the mount."
And not only did all the people, on this most solemn occasion, hear "the voice of the living God," and not only was "the sight of the glory of Jehovah like devouring fire on the top of the mount in the eyes of the children of Israel," but

Exodus xxvi. 9, &c.—"Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel" "went up," "and they saw the Elohim of Israel; and there was under his feet as it were a paved work of sapphire-stone; and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw Elohim, and did eat and drink."

When locality and motion are ascribed to the omnipresent Deity, and especially when a similitude of the invisible Godhead is presented to the eye, "that the scripture be not broken," we must have recourse for its explanation to the doctrines of the Trinity and Incarnation. "They saw the God of Israel;" this is positively asserted. Now "no man has seen the Father at any time. The only-begotten Son that is in the bosom of the Father, he has revealed him." "Only-begotten God," the ancient Syriac translates in this place: it pertains, I doubt not, to the eternal sonship within the Deity; and means no less than "God of God," "Light of light," "Very God of very God," "Being of one substance with the Father, by whom all things were made." It was God therefore in the person of the Son, that on this, and all other occasions where the Deity is visible, appears to the gaze of his adoring creatures.

But then, the eternal Son, as to his Deity, is equally invisible as the Father and the Spirit, alike
THE FIRST COVENANT FROM SINAI.

“without body, parts, or passions,” (impassabilis) we must therefore advert to the doctrine of the Incarnation, where we are instructed that Deity, in its second person, takes a form. “The word,” who is “God,” and “with God,” assumes to his person a created substance; and that substance, by his pleasure, the human nature; “he was made flesh.” So that “of God and man is made one Christ;” one only person, but of a twofold substance. Now, in this his created nature, even in its highest exaltation, though he be very God, yet locality and motion must be ascribed to him, he may become an object of sight. Such is the “God-man” Jesus Christ. “The image of the invisible God,” “the brightness of his glory, the express image of his person,” or “substance.” This then was the appearing person, who on the top of Sinai shewed himself as Jehovah, the Elohim of Israel.

It is true, God the Son had not as yet actually united to himself the created, human nature; as to his substance, he was as yet, simply Deity, but by his almighty power, he takes the appearance of his predestinated form, and of the future glory which he was to assume in his creation, and had indeed, “with the Father, before the world began,” as the first-begotten of the Father, “the anointed King and Lord of all;” “the first-born of every creature;” “the Son over his own house.” These appearances of the Divine Being under the old dispensation, we consider, therefore, as prophetic types of the manner of the future manifestation of God in his name Jehovah, “the Everlasting One, coming into and being born
into his own creation, God incarnate in the person of the Son.”

The setting up of this great Lord and Christ, to be a manifestation of the otherwise invisible Deity, is contemplated in scripture as the oldest of all things,—since here the glory of God is chiefly shown—as the first in design, and as the final cause in the everlasting counsels of Deity respecting creation.

It has been very generally believed in all ages of the Church, that this transaction, the going forth of the Son as the predestinated Christ before all time began, is shadowed forth in that personification of Wisdom in the eighth chapter of Proverbs.

"Jehovah possessed me in the beginning of his way,
Before his works of old.

I was set up* from everlasting,
From the beginning, or ever the earth was:

When 'there were' no depths I was brought forth,
When there were no fountains abounding with water.

Before the mountains were settled,
Before the hills, was I brought forth.

While as yet he had not made the earth,
Nor the surface, nor the upper soil of the habitable world.

When he prepared the heavens I was there,
When he set a compass on the face of the deep;

When he established the clouds above;
When he strengthened the foundations of the deep;

When he gave the sea his decree,
That the waters should not pass his commandment;

* Or "anointed."
THE FIRST COVENANT FROM SINAI.

When he appointed the foundations of the land:
Then I was by him, a cherished one.
And I was daily his delight,
Rejoicing always before him;
Rejoicing in the habitable part of the earth;
And my delights were with the sons of man."

If this passage be indeed considered as altogether metaphorical, which I can hardly conceive, yet that "the Word" which "was God," was "with God in the beginning," in the assumed relation of the predestinated Lord and Christ is plainly set before us in scripture:

John i. 2.—"The same was in the beginning with God: all things were made by him, and without him was not any thing made that was made."

Speaking of "the unsearchable riches of Christ, the apostle says,

Ephesians iii. 9.—"The mystery which from the beginning of the world hath been hid in God, who created all things by" or "in Jesus Christ."

Colossians i. 17, &c.—"Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth; visible and invisible, whether they be thrones or dominions, principalities or powers: all things were created by him, and for him, and he is before all things, and by him all things consist."

"The goings forth," therefore, of God the Son, in his assumed relations to the Father, and as the head of a future creation, must be considered as being "from everlasting," or before all time began. And being set forth in this capacity, though it was late in time when he actually took upon him his created
human nature, he is called “the beginning of the creation of God”: a personal manifestation of the Godhead, through the created nature of the Son, to the glory of the Invisible Father, was, so to speak, the first design of the creating mind; and the universal creation is but a grand theatre erected for the exhibition of this manifestation of God, to the glory of the unseen, the God and Father of his Christ, who has appointed him to be “heir of all things.”

In subserviency to this purpose of “bringing the only begotten into the world” at the appointed time, all creation was ordained and arrayed and brought into being, every change and alteration devised and settled, in the visible and invisible world,—in the natural and in the spiritual, every intelligent being, in justice or in grace, fixed in his eternal relations to his Lord, whether as his Judge or as his Saviour.

As in the shifting scenes of the drama, though much may pass before the view, ere the hero of the piece appears, yet the unity of design makes the developement of his character and achievements the beginning, the middle, and the end, in the author’s well conceived plan. Or as we may have seen on the canvas of some large picture, or in some group of statuary in being executed, the principal figure is hardly sketched to the view; or is concealed perhaps by a temporary awning; yet in all the group of figures, which are already finished, or as fast as we watch their production under the artist’s hand,—all has reference we perceive to this centre figure: they are placed around the yet vacant or concealed place, on that the eye is directed, to it the suppliant hand
is stretched, thence proceed the messengers of power; and what the countenances seem to have gathered of joy or grief, all is evidently made to flow, from what is not yet brought into the piece. So are the worlds, and all the generations of the creatures therein, which have been, or are, or shall be produced, while the throne of the First-born is being prepared, and while all things are being arranged for the bringing of the "only begotten into the world." "Ever since the world was made has thy seat been prepared, thou art from everlasting!" It is the Incarnate Son who is addressed: (Psalm cii.)

"Thy years are throughout all generations,  
Of old hast thou laid the foundations of the earth,  
And the heavens are the work of thy hands.  

They shall perish, but thou remainest;  
Yea, all of them shall wax old like a garment;  
As a vesture shalt thou change them;  

And they shall be changed,  
But thou art the same,  
And thy years shall have no end."

It appears also, in this and several other passages, that not only is Christ the great end and object of the creation, but his own hand is employed in all the creation "of the house of his kingdom and glory." "All things are created by him," as well as "for him." Subsisting in his eternal Godhead, a distinct person from the Father, He in his Father's name, and in the assumed and covenanted relation of his future Messiahship, goes forth in creation, and in that upholding Providence which bringeth all
events to pass, according to the everlasting counsels of the Deity.∗

Thus we find that in the account of this world's creation, there appears something in the infinite Creator that looks like an assumption of the finite, and the limitations of the creature: that he should labour for six days, and on the seventh rest, thus teaching, as it were, by example, ere he taught by precept, the holy rest of the sabbath, as if in some sort it was applicable to himself. In the garden of Eden he personally conversed with Adam. And after the Fall, it is evident, the manifestation of his presence was attached to some locality.

"The cherubim and flaming sword turning every way to keep the way of the tree of life," which were "placed at the east of the garden of Eden," whence man had been expelled, I can regard in no other light than as the first model or prophetic symbol, of "the glorifying of Christ with his saints;" when "one better man" shall restore the forfeited privileges which the first Adam lost, when the promise to the faithful shall be fulfilled, and they "shall sit down with the Redeemer upon his throne," and "have a right to the tree of life," and perhaps be the appointed distributors of "its leaves," which are "for the healing of the nations."†

And much besides is said respecting the Great God, which well agrees with the notion, that the Almighty Son had already condescended to act in some analogy with the limits of that created being,

∗ John i. 10. † Rev. xxii. 2.
in which he was to become subsistent. He is Jehovah, and yet "the angel of Jehovah:" the Lord of those "angels which are sent forth to minister unto them that shall be heirs of salvation," condescending even to become the antagonist or the controller of evil angels who seek their destruction.

It is manifest also, that when he did in ancient times assume a visible form, it was that of the sons of men. Sometimes he appeared in their ordinary form, as to Abraham and Jacob; but on other occasions, in the regal state and form of his risen and spiritualised manhood, as "the King of glory," in the emblem of that state of being in which he is eternally to subsist. Of this class was the manifestation of his Divine Majesty on the top of Sinai. "Sinai is in the sanctuary," describes the inauguration of the great King in his latter day glories. Isaiah saw this same glory. He is expressly said to have seen the glory of Christ.

"In the year that King Uzziah died, I saw Jehovah sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the seraphim, each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah Sabaoth," &c.*

Isaiah is sensible he hath seen "the King," "the very King," "Jehovah Sabaoth," "the eternal come into the world," in the character of "the captain," or "great marshal" of the heavenly hosts, and king of his people Israel, who was to sit for ever upon the throne of his father David, when David's sons had "died like men, and fallen like one of the princes."

* Chap. vi.
These emblematical beings, "the seraphim," or "cherubim of glory," so often seen accompanying the manifestation of the Son, I cannot but conclude, from the opening vision of the Revelation, to shadow forth the church triumphant, glorified with Christ in heavenly places, exalted with him "far above all principality and power, and every name that is named."

We are not expressly told, indeed, that these symbols were seen in the glory of the Lord, on the top of Sinai; but we may safely infer the same; because, when Moses was directed to make the tabernacle, to be the "worldly sanctuary of the God and king of Israel, he is charged, "See thou make all things like unto the pattern shewed thee in the mount;" and in the inner tent of this tabernacle, we know figures of cherubs were formed on the sides of the mercy-seat, and wrought on the curtains of the tent. This tabernacle unquestionably contained the throne of the theocracy of Israel, while Jehovah was their king; here he met and judged his people; here he accepted their worship and their offerings; here his cloud of glory was sometimes visible; and here his attendant priests and ministers waited continually in his presence.
SECTION THE ELEVENTH.

THE PATTERNS SHEWN TO MOSES ON THE MOUNT.

In the construction of the tabernacle, we have a prophetic symbol of Messiah's throne, to be one day erected upon Mount Zion—This throne, the object of the mystic Babylonian's ambition—The Antichrist of the Christian Church aspires to the same—This seen in the Papacy—"The holy of holies," as distinguished from the holy place, a type of "the heavenly places" which, under the new covenant, are entered by Christ, and made his abode, with his risen saints—The "holy place," a type of the consecrated worship of restored Israel on the holy mountain of Zion.

In the erection of the "tabernacle of the congregation," in the wilderness, we cannot but be struck with the great exactness that is demanded in its construction. This is counted worthy the interference of Deity. "See," says he, "that thou make it in all things like unto the pattern shewed thee in the mount." And as if this were not enough, lest the ingenuity of human artists should fail in the execution of the work, "Bezaleel and Aholiab," and other workmen, are inspired for the task. "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." All this bespeaks the vast im-
importance of these models and symbolical representations. The importance was not in themselves, except as they were figures of the true tabernacle, which God has pitched, not man: all these emblems and ordinances were but "shadows of good things to come." We may add, also, that in a subsequent age, when a temple is to be erected to receive the contents of this tabernacle, the same exactitude is thought worthy to be demanded of God in its construction. "All this," said David, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern."*

In the careful consideration of these emblems, therefore, I doubt not, we see a model or symbolical representation of the throne of Messiah, "when he cometh in his kingdom;" and may learn something of the nature of the intercourse of the risen and glorified Saviour, with men in the flesh, over whom he comes to reign. From this we gather generally, that it will not be after the manner of a temporal sovereign, with his guards and palaces,—"riding on horses and in chariots, he, and his servants, and his people," as if he were again to "come in the flesh," "in the body of his humiliation." "The tabernacle of God, indeed, will be with men, and he will dwell among them, and they shall see his face;" yet it will be, as to the manifestation of his presence, more after the manner of an enshrined deity, or visible object of divine worship, shewing himself in his sanctuary, and hence delivering the divine

* 1 Chronicles xxviii. 19.
oracles of his high commands, "reigning from Jerusalem to the ends of the earth."

St. Paul tells us, that this tabernacle which Moses made, "was a figure for the time then present:" that there is "a greater, and more perfect tabernacle, not made with hands," "that is to say, not of this building," or creation.

"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."

And he argues that

"It was necessary that the patterns of things in the heavens should be purified with these,"—the ceremonial sacrifices;—"but the heavenly things themselves with better sacrifices than these."*

The words of our Saviour are:

John xiv. 2, 3.—"In my Father's house are many mansions."
—"I go to prepare a place for you; and if I go and prepare a place for you, I will come again and take you to myself, that where I am, ye may be also."

It appears from these passages, that the anti-type of the Mosaic tabernacle includes "heavenly places," and heavenly places that need cleansing. The purifying of these, leads our thoughts to the fall of angels, "the spiritual wickedness in high places:" and favours the notion that the future station of the risen saints, in some manner, occupies the place of Satan's kingdom, "the prince of the power of the air."

* Hebrews ix. 8, &c.
Jesus fulfilled on earth, what was represented in the outward tabernacle and its courts: “He came by water and blood;” he substituted for “the shadow,” “the very image” of all that was denoted by the rites of sacrifice and purification: he realized the figure of “the sin-offering,” of “the whole burnt-offering,” and of “the peace-offering,” and provided for all the “divers washings.”

When, at the first advent, all was fulfilled that Jesus was to accomplish on earth, then “was the veil of the temple rent from the top to the bottom,” in the sight of the astonished priests: serving still in the shadow, while the holy victim was expiring on his cross—to denote, as the apostle informs us, that “the way into the holiest was now laid open.” And, as was foreshewn by the Jewish High Priest, entering once a year into the Holy of Holies within the veil; so our blessed Redeemer being raised from the dead, and consecrated to his eternal priesthood, “passed into the heavens,” to appear in the presence of God for us. Not only is he the everlasting Intercessor for us now; but he is our “Forerunner for us entered;” and when all is prepared, and the appointed time is arrived, then will he come again, and take us to himself, that we may be with him where he is: as we read in another place, “the dead in Christ shall rise first; then we which are alive and remain shall be caught up in the clouds, to meet the Lord in the air.”

It is represented again, “the flesh of Jesus” is the veil which was rent, when he consecrated the new and living way for us to enter into the Holiest
of all. By dying and rising again, Jesus passed from earthly into heavenly places; and, as our baptism seals to us, we must "be planted in the likeness of his death," and also "in the likeness of his resurrection." Where he is gone we cannot come as yet, for "flesh and blood cannot inherit the kingdom of God;" but, in faith and hope, and in the first fruits of heavenly comfort, we may ascend in heart, and "reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ.” We are to consider ourselves as having died in the death of Jesus; as having been quickened in the working of that mighty power, that God wrought in him when he raised him from the dead;” and “in him” as being already “seated in heavenly places.” When, finally, the redemption of the purchased inheritance is completed, he will appear a second time: and “when Christ who is our life shall appear, then shall we also appear with him in glory.”

He entered these heavenly places as an atoning priest, "having somewhat to offer;" he was accepted, and invited to sit at his Father’s "right hand till his foes be made,” or "are to be made, his footstool." He will then "bow his heavens and come down;" not, leave the heavenly to come again into the earthly; nor take his risen saint away in regions far removed from this redeemed earth: “the tabernacle of God is to be with men;” “the new Jerusalem” “comes down from God out of heaven,” so that the abode of Christ, and of his risen saints, will be in near connexion with the renovated earth, and the point of contact will certainly be the holy hill of Zion.
These patterns of the things in the heavens the apostle thus briefly enumerates:—

"There was a tabernacle made; the first wherein was the candlestick, and the table, and the shew bread, which is called the holy, and after the second veil, the tabernacle, which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory overshadowing the mercy-seat."

If the second veil, as we have concluded, marks the division between the invisible world of spirits, and that part of God's tabernacle which is accessible to men in the flesh, then we shall understand by the candlestick placed there in the holy place, but not in the holy of holies, God's church upon earth, on which the light of his Holy Spirit rests. The table and the shew-bread, to be before the Lord continually, will denote that God blessed the fruits of the earth, and received with acceptance the acknowledgment of his happy people, as though he communicated with them in all their good. This, as a symbol, must represent that church upon earth, of which the restored Jerusalem will be the great metropolis, at the head of the nations of the redeemed, a candlestick never to be removed from the sanctuary of God: all nations will be "comforted in Jerusalem."

Next, to enter "within the veil," to turn our thoughts to the part of the pattern, which represents the glorious state and abode of Christ, and "the children of the resurrection," we have first enumera-
rated, the golden censer, an emblem certainly of the eternal priesthood of the risen Saviour; then the ark of the covenant which formed the basis of the mercy-seat, containing the golden pot which had manna, emblem of the nourishment of immortal life, as shed by the heavens upon the earth. Aaron's budding rod, which denoted God's exclusive acceptance of his house as attendants at his altar, a priesthood which is still to be continued among men upon earth: but denoting further, and chiefly, the acceptance of him whom Aaron typified the "great High Priest of our profession;" under whose supremacy Aaron's rod is to bud again of earth. Then the tables of the covenant, according to the tenor of which, as we have seen, if we regard Israel after the flesh, not only the old covenant which they brake, is made; but that new covenant with the writing of these laws in their hearts by the finger of God. And if we extend our thoughts to "the Israel of God," they are the tables of that "law," of which Christ was "the end, for righteousness to every one that believeth," and of which perfect "love then to be diffused" in all their heart and mind, and soul and strength, is the fulfilling, and constitutes their promised conformity, to the image of the only begotten Son of God in such a manner, that, through Christ, they are "partakers of the Divine Nature."

Lastly, the mercy-seat, overshadowed by the cherubim of glory, representing the throne of the Messiah, where he sitteth "a priest upon his throne," surrounded by those glorified saints whom he had redeemed out of the earth, with his most
precious blood, and having enabled them to overcome, had now caused them, according to his promise, "to sit down with him upon his throne," and had made them "kings and priests to God and the Lamb;" residing with him in the "heavenly places," they are "joint heirs with Christ" in his dominion over the visible and invisible world, and with him "inherit all things."

That such was the prophetic import of these sacred patterns in the Mosaic Tabernacle, and afterwards in the Temple of Solomon, was much confirmed by that vision of the glory of Christ already referred to, which Isaiah saw in the Temple.*

The same "likeness of the glory of Jehovah" was shewn to Ezekiel. The cherubic beings are first set forth with a variety of symbolical circumstances; after the description of these, in the twenty-sixth verse of the first chapter, we read:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of Jehovah."

The same object of vision, the prophet, transported by the Spirit to Jerusalem at the eve of its destruction; sees in the temple. He says:

* Isaiah vi. 1.
PATTERNS SHEWN TO MOSES ON THE MOUNT.

Chap. x. "This is the living creature which I saw under the God of Israel by the river Chebar; and I knew that they were the cherubim."

The withdrawing the Divine Presence from the temple, about to be destroyed by the Babylonians, is thus showed in the vision:

xi. 22, &c. "Then did the cherubim lift up their wings, and the wheels beside them, and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

We must compare with this the entrance foretold of the same glory into the temple of the Lord's house, or "city built to Jehovah," after the final restoration of the children of Israel, which was shown to Ezekiel in his last vision:

xlii. 1, &c. "Afterwards he brought me to the gate, even the gate that looketh towards the east: and behold the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision which I saw when I came to destroy the city: and the visions were like the visions which I saw by the river Chebar: and I fell upon my face. And the glory of the Lord came into the house by the way of the gate, whose prospect is towards the east. So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard him speaking to me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile. Neither they nor their kings, by their whoredom, nor by their carcasses of their kings in their high places," &c.
In the sanctuary of this temple, described by Ezekiel, which the God of Israel is represented as entering and making it his dwelling place for ever, there were no similitudes, neither ark, nor mercy-seat, nor cherubim of glory; all these prophetic symbols had been fulfilled, if we place ourselves at the time of the accomplishment of the vision; and the realities were now in those "heavenly places," where Christ had transported his glorified Church. But this empty sanctuary in Ezekiel's temple, is the spot upon earth where he will manifest his glory, and in an especial manner, receive the worship of the redeemed world.

As we have noticed before, the Divine Shechinah, that glorious light, which is "the dwelling place" of the Incarnate God and all his risen saints, may be always visibly resting upon this holy mountain of the Lord's house: (Isaiah iv. 5, 6.)

"And Jehovah shall create over all the station of Mount Zion, over the places of her solemn assemblies, a cloud by day and a smoke,*
And the brightness of a blazing fire by night;
Surely over all shall be the glory.
A protection and a cover shall there be,
For a shade in the day from the heat;
And for a refuge and a shelter,
From the storm and from the rain."

This will render that temple a Bethel indeed. All will exclaim, like Jacob, when he saw the vision of "a ladder set upon the earth, and the top of it

* Or, a mist.
reached unto heaven: and behold, the angels of God ascending and descending on it; and behold, the Lord stood above it,“* &c. “And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said: How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”†

We shall remember here the words of our blessed Lord to Nathaniel, who, astonished that one in the guise of the children of men, should so exercise the attribute of Omniscience as to see him in secret; had exclaimed: “Thou art the Son of God! Thou art the king of Israel.” “Jesus answered and said unto him, because I said unto thee I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him: Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon” or “over the Son of man.”‡

As we have seen, therefore, a “worldly sanctuary” is again to be erected on the renewed earth, on a very high mountain occupying the site of the present Zion and Jerusalem; on the top of the mountain occupying the whole area, is this most holy temple, “like the frame” or “structure of a city,” “a city built for Jehovah.” Jerusalem is not to be restored, to be the civil metropolis of the Jewish common-

* Genesis xxviii. 12.
† Rather “beside it”—close by it—He stood on the earth.
‡ John i. 50, &c.
wealth; another city of far larger dimensions, we gather from Ezekiel, is to be erected at some distance for that purpose. * But the restored Jerusalem, with Mount Zion, is to be the metropolis of their religion. The sacred buildings, the temple, and its various precincts, occupy the whole, and are all inhabited or frequented for holy purposes. And the portion of land to be allotted to the priests encloses this "mountain of the Lord's house on every side."

The city called Jehovah-is-there, with its twelve gates for their twelve tribes, is a totally distinct place. Part of the priest's portion, and the whole of the Levite's portion, intervene between it and Jerusalem. And, that it is of a less sacred character, is obvious: for, though standing in part of "the oblation" of land; when the priest's portion with the sanctuary in the midst of it, is pronounced to be "a thing most holy," and the portion of the Levite's is pronounced "holy," it is said of the remaining portion, it "shall be a profane place for the city, for dwelling and for suburbs," &c. † The city Jehovah-is-there, I conclude, therefore, is to be the civil metropolis of the restored Jewish state, and also, perhaps the grand Hospitium, where the multitude of strangers are received and entertained, that out of numerous nations come to worship the Lord of Hosts at Jerusalem. And to this I would refer the public "service" performed at this city. "And they that serve the city shall serve it out of all the tribes of Israel." ‡

* Compare Second Advent, Vol. I. Sect. xiii.—For the true position of the city, latter part of the Note at p. 569.
† Chap. xlviii. ‡ Ezekiel xlviii. 19.
It is the restored Jerusalem, that is, "the city of the great king." The earthly metropolis of the sacerdotal monarchy of the Lord Jesus Christ, "Behold I have set my king upon my holy hill of Zion." The prophecy of Jeremiah is very expressive:

Jer. iii. 16, &c.—"In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall it be done any more. At that time they shall call Jerusalem the throne of Jehovah; and all nations shall be gathered unto it, to the name of Jehovah to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

Therefore the same prophet prays: "Do not abhor us for thy name's sake, do not disgrace the throne of thy glory," &c.* "A glorious high throne from the beginning is the place of our sanctuary."†

How bitterly, again, does the affectionate prophet, in his lamentations, mourn over the desolations of Jerusalem, while he recounts the scoffs of her adversaries: (ii. 15, 17, &c.)

"All that pass by clap their hands at thee;
They hiss and wag their head at the daughter of Jerusalem:
Is this the city that they call the perfection of beauty,
The joy of the whole earth?"

"For this our heart is faint;
For these things our eyes are dim.
Because of the mountain of Zion which is desolate,
The foxes walk upon it!

* xiv. 21. † xvii. 12.
Thou, O Lord, remainest for ever;  
Thy throne from generation to generation.  
Wherefore dost thou forget us, for ever,  
Forsake us so long time?"

And it is very remarkable, that it is this throne of Messiah which is represented as being the great object of the ambition of the mystic Babylonian monarch: (Isaiah xiv. 13, &c.)

"But thou hast said in thine heart,  
I will ascend the heavens;  
Above the stars of El  
I will raise my throne:  
I will sit upon the mount of the testimony,  
In the recesses of the sanctuary:  
I will ascend above the cloudy heights,  
And be as the Most High."

We may add to this, that it is not simply to the state of a temporal monarch that the antichrist of the Christian Church is represented as aspiring, but rather to the state of that heavenly king, that dwelleth between the cherubim, who sitteth upon the holy hill of Zion:

2 Thessalonians ii. 3, &c. "Let no man deceive you by any means," for "the day of Christ" shall not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped," or "that is called a God, or is an object of worship;" "so that he as God," or "as a God," "sitteth in the temple of God, shewing himself that he is God," or "a God," &c.

And surely, when we read of the actions and claims of the pope, we need hardly ask the ques-
tion; "Art thou he that should come, or do we look for another?" To be above all the delegates of heaven, ministers of grace, or ministers of justice, pastors or princes, to be endowed with the attribute of infallibility, and, therefore, above all teachers; to be the chiefest object of the veneration of mankind, is his a thousand times repeated boast. And it has come to this, that in that city which claims to be the spiritual metropolis of the Christian world, that "sits as queen," and reigneth over the kings of the earth," that is called "the eternal city," and vaunteth herself to be "the mother and mistress" of all the Churches of Christ,—in this "city of the terrible ones," in the chief of its temples, erected for the worship of the living God, is seen, carried on a high seat, borne on the shoulders of men, one who has united in his own person the three functions of the anointed one, "the Lord's Christ,"—of prophet, priest, and king. This "man of sin," who has dared to receive the title of our Lord God the pope, is actually during his inauguration placed in the sanctuary of that temple, upon the table of the Lord; and this is called his adoration!

And what means that extraordinary custom of bearing on each side of their 'holy one,' those immense fans of peacock's feathers? Is it done in mimicry of the cherubim, "full of eyes within and without," which accompany the throne of the Most High? Or has the hand of God, as in another part of the papal ceremonial, the wearing of the triple crown, led them unconsciously to this exhibition, that he may mark the character of this presump-
tuous act, and what the pretension is? and that he may afford a sign to his waiting people, that he that readeth may understand?

And to mark the usurpation more strongly of the future honors of the holy mountain of Zion, as the throne of Messiah's sacerdotal monarchy, it is worthy of observation that the Roman Catholic writers interpret all those passages which describe the glory and dominion of the restored Israel, as referring to their own reigning Church; and produce it as one of the proofs of it being the only true Church. But the seven hills on which the adulteress sitteth, are "the hills of the robber."* "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem."† "Why do the heathen rage, and the peoples imagine a vain thing, the kings of the earth stand up,"‡ &c. &c. The time is fast advancing, when it shall be said: (Lament. iv. 22.)

"The punishment of thine iniquity is accomplished, O daughter of Zion;
He will no more carry thee away into captivity.
He will visit thine iniquity, O daughter of Edom,
He will discover thy sins."

To proceed—in considering the mode and circumstance of the reign of the King of glory, as set forth in those patterns, after which the Jewish tabernacle was erected, we must always distinguish between "the heavenly places" of the royal mansion of the

* Psalm lxxvi. 4. † Micah iv. 8. ‡ Psalm ii.
Son of God, and its terrestrial compartments: the first corresponding to “the Holy of Holies,” the latter to the outward part, the anti-chamber of the tabernacle, or “the Holy place.” These two formed the Sanctuary. Into the “heavenly places” “the Holy of Holies, as we have seen, Christ after his resurrection ascended, to prepare a place for his remnant, “according to the election of grace,” a remnant both of Jews and Gentiles, and into the heavenly place he will take them, to sit with him upon his throne, at “the blessed and holy resurrection,” “the resurrection of the just,” when they that sleep in Jesus, and his living saints, changed, at the last trump, into the incorruptible and immortal, shall be caught up in the clouds to meet him in the air, ever to be with him.

Then shall his cloud of glory bear towards the earth, the “first born and his many brethren,” and shall finally settle as the representation of scripture is, upon the holy mountains of Zion and Jerusalem, then elevated by the new creating hand of God, to be an exceeding high mountain. On this sacred spot what corresponds to the outer tent of the symbolical sanctuary, with its courts, and attendant ministers, will again be re-established in the restored Jewish nation, with its ministers and priests. The candlestick of the Jewish church, as the only “one holy and catholic church” upon earth, will be replaced in its sanctuary, replete with every blessing of grace and providence, and in it will “all the nations of the earth be blessed.”

The sanctuary, as we have observed, is but one
fabric. Though the "Holiest of all" is "above the cloudy heights," within the manifested glory which rests upon the Holy hill; the "Holy place," is the sanctuary which occupies the hill of Zion, as it were, separated from "the Most Holy by a veil or curtain. But that veil, we are instructed, is "the flesh of the Redeemer"—the flesh of the Redeemer rent to pieces. We learn from this something of 'the mystery of Christ'—the 'minister of this better tabernacle.' First he appears in the earthly places of his church, and then, through his death and resurrection, enters into the heavenly: and thus all believers, being made partakers in his death and resurrection, and being by him raised up at the last day in spiritual bodies, shall with him be placed in "the Holiest of all," upon the very throne, as it were, of the Son of God, corresponding to the cherubim of glory, "the church of the first born written in heaven." Under the dispensation of the New Covenant, before Israel as a people is brought within its courts—while the preached word, "with the Holy Ghost sent down from heaven," is gathering the elect remnants, the Christian believer's entrance into the kingdom of God is thus portrayed:

"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus by a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God: let us draw near with a true heart, in full assurance of faith," &c.

This is the "so great salvation" that now awaits every believing Jew and Gentile; but the salvation of the natural seed of Israel, and of the remnants
of the nations whom the Lord will spare at the great
day, is of a different character—it "enters" not "into
that within the veil."

The church upon earth restored with every bless-
ing, and crowned with everlasting joy and mercy, is
still composed of men in the flesh. For the forgive-
ness of sins, they are indeed partakers of the re-
demption which is through the vicarious sacrifice of
the death of Christ, "the Lamb of God which taketh
away the sin of the world," and partakers also of a
gift of his Spirit to abide with them for ever; to
write his holy law upon their hearts, and to preserve
them in his fear; yet they are not conformed to the
death of Christ, nor made meet partakers with his
saints in light, "through that mighty working which
the Father wrought in Christ when he raised him
from the dead, and set him at his own right hand in
the heavenly places," &c. The church of the re-
stored Jerusalem, therefore, enters not within the
veil; but is only placed as a candlestick before it,
in the outer sanctuary; lighted up, indeed, with the
sevenfold Spirit of God, and blessed abundantly with
every bounty of his providence, to preside over and
to bless the renovated earth, to be "the glory of all
lands."

And inasmuch as the veil is the flesh of Christ,
we must not count them as forming parts of the mys-
tical Body of the incarnate Word, they are not "flesh
of his flesh, and bone of his bone:" they are not
"planted in the likeness of his death," nor appear
"in the likeness of his resurrection," they still "bear
the image of the earthly;" they are, however, re-
stored from the effects of the fall, pardoned, reconciled, and their hearts circumcised to love the Lord their God. Accordingly, we have no intimation that the sacramental sign of our baptism into the death and resurrection of Christ, ever forms part of the mysteries of their worship; or that of our mystical eating of the flesh of Christ and drinking of his blood, to the intent that Christ may dwell in us and we in him, that we may be one with Christ and Christ one with us. They ate of the Paschal Lamb indeed, and it appears from Ezekiel they will eat of it still; they are still a holy people to the Lord among the nations of the redeemed upon earth.—"High above all nations which he hath made in praise, in name, and in honour; that thou mayest be a holy people to the Lord thy God, as he has spoken." Deut. xviii. 19.
SECTION THE TWELFTH.

ISRAEL AT THE HEAD OF THE NATIONS OF THE NEW EARTH.

The religious worship of the restored Israelites very different from the solemnities of the Christian Church—Circumcision—Animal sacrifice—Sabbath and appointed feasts—The redeemed world blessed through Zion—Pilgrimages to the Holy City—Egypt and Assyria taken into intimate union with Canaan in Messiah's kingdom—Tyre—Many nations joined to the Lord in that day.

In turning our attention to the situation and character of this holy nation in the world to come, which is established for ever on the earth, and made its joy, and a praise among all nations, we cannot but remark that their style of worship, as prefigured in the last chapters of Ezekiel, and alluded to in other scriptures, is more resembling the former service of the tabernacle, than the solemnities of the Christian worship: its chief feature is, as in ancient times, the sacrificed victim: not now, indeed, a type of the future, but a memorial of the past: when "they shall have looked upon him whom they have pierced." There is a priesthood of the sons of Zadoc, with their attendant Levites to keep the charge
of the house in its "latter glory," but there is no high priest in the house itself; no veiled part of the sanctuary below; nor any day of atonement that he should enter once a year into the Holiest of all.

He, whom the high priest typified, and all that was shadowed by the Holy of Holies in the former temple, are now, as was before observed, in the invisible and heavenly places, in that Jerusalem which is above, in that glorious aerial city, "in the light of which" the "nations of the redeemed" are said to "walk." Their weekly sabbath continues to be sanctified on the earth below; nor need this surprise us, as "the sabbath was made for man" in paradise. The new moon also is mentioned:

xliv. 17, &c—"Thus saith the Lord God; The gate of the inner court that looketh towards the east, shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened." The sabbath, as before, is to be hallowed with additional sacrifice. The first day of the first month, is mentioned as a solemn season "for reconciling the house of Israel"—for "cleansing the sanctuary." On the seventh day of the month also "for every one that err eth, and for him that is simple: so shall ye reconcile the house."

On the fourteenth day of the first month, is to be the feast of the passover, as in former times, with the seven days of unleavened bread. Lastly, "the feast of the seven days,"* the feast of tabernacles, on the fifteenth day of the seventh month. Still, therefore, it is considered beneficial to the spiritual interest of man upon earth, that there should be cer-

* Chap. xlv. 25.
tain periodical seasons, in the revolving months and years, dedicated to particular religious services, and hallowed by particular solemnities of worship.

Under this new dispensation the continuance of the rite of circumcision is plainly marked: "Thus saith the Lord God; no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel."* These words are remarkable. They might seem to distinguish the two parts of a sacramental rite, the spiritual grace in the soul, and the outward sign in the flesh; but I should rather understand them to denote, that the mighty change shall pervade as well the spiritual as the corporeal part of man. The sign of this is required in order to qualify the stranger for admission into the sanctuary. Nothing is said, as we remarked, of baptism: in that sacrament of the spiritual regeneration and resurrection from the dead, restored "Israel and the stranger that sojourneth among them" have no part.

Circumcision, as enjoined to the descendants of Abraham, and the stranger dwelling among them, had no reference to a dying and rising again to a spiritual life in the glory of the only begotten, but to the cutting away or removing all "superfluity of naughtiness," that foreskin of the heart, that had grown and swelled internally through the pride, the selfishness, and wickedness of fallen man, "alienated from the life of God through the ignorance that was in them." The spiritual intent and effect of this is, not that they may be sealed for "children of the

* Chap. xlv. 9.
resurrection;” but that they may love the Lord their God, that they may inherit for ever the land promised to their forefathers: not that they may enter through the veil into “the heavenly places” of the “true tabernacle,” but that they may enter into its sanctuary and courts upon the earth.

This concerns Israel, and the stranger that becomes an inhabitant of their country; for the stranger is permitted to do this on equal terms, it should seem, with the natives; in whatever tribe they are fixed, “there they are to give him his inheritance.”* Perhaps even the portions of the sacred tribe are not exempted. For we read of those who are instrumental in bringing back the Israelites to their reconciled land, “and I will also take of them for Priests and Levites, saith the Lord.”†

Whether what is called “circumcision of the flesh,” be precisely the rite as now performed, or something which is its antitype, perhaps we may be unable to determine; or whether the outward sign of circumcision is enforced on all the Gentiles, or on them only who are incorporated into the holy nation, or concerns only the ministers of the sanctuary.

It is very evident, however, that the holy ceremonial of religious worship to be established at Jerusalem and Mount Zion, is for all the remnants of the nations that are spared, over all the earth. There is but one holy mountain, one temple, one sanctuary, one consecrated people, with their ministers and priests for all. And whatever ordinances

* Chap. xlvi. 22, 23
† Isaiah lxvi. 21.
of divine worship the distant nations may have in their own countries, the sanctuary of the God of Israel, on Mount Zion, will be the common object of religious veneration to all the world, and a common channel through which he will be pleased to bestow his choicest blessings upon mankind. Nay, it appears evident, that religious pilgrimages to this Holy City will be, in some sort, a duty imposed on all "in the world to come."

This, again, is very remarkable, when we consider how very generally, in most parts of the earth, the notion has prevailed of the acceptableness of these journeys to holy places, and especially when we contemplate the devices of the supplanters of the only Christ. Not to mention the multitudes that have, for more than twelve hundred years, passed the deserts to the holy cities of the Mohammedan superstition, how have the multitudes, victims of the western apostacy, been led to attach the highest meritoriousness to long pilgrimages! first to the ruins of Jerusalem, and next, when "the Holy mountain" came to be "forgotten," besides a number of other less celebrated sanctuaries in various parts of the world, to the threshold of the apostles at Rome, where "the man of sin sitteth in the temple of God, showing himself that he is a God."

It is very remarkable, that this kind of respect to the objects of their false worship, connected with some sacred spot, perhaps in a far distant country, whether we think that perverted tradition, or the spirit of antichrist, has taught this to mankind, has

* Compare Malachi i. 11.
afforded so exact a resemblance, of what we understand from prophecy will be the glories of "the mountain of the Lord's house at Jerusalem" on the renovated earth. Thus we read, Zech. xiv. 16, &c.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even come up from year to year to worship the king, the Lord of Hosts, and to keep the feast of tabernacles; and it shall be, that whoso will not come up of the families of the earth unto Jerusalem to worship the king, the Lord of Hosts, even to them shall be no rain," &c.

"The families of the earth," and "the all nations" of a subsequent verse, may seem, indeed, to be restricted to those who actually came up against Jerusalem. But if we consult the lists of those nations, they are very numerous, as noted in the Revelation—"the kings of (the earth and of) the whole world." They are distinguished as the remains of "the families of the earth:"—may we understand the prophetic earth, the fourth or Roman empire?

Their land or earth, we shall recollect, is destroyed and given to the burning fire. If, indeed, the sixth part said to be left, according to our translation of Gog's company, refers to the remnant of the armies of the western empire, whom God in his mercy will spare, they cannot return to their former residence; and may perhaps be located in some region not very remote from the holy hill of Zion. Thus, in the prophet Isaiah, after the destruction of the mystic Babylon, we find the following prediction, which I think it probable, refers to the same "families of the earth:" (xiv. 1, &c.)
"For Jehovah will have mercy on Jacob,  
And will yet choose Israel,  
And set them in their own land:  
And the strangers shall be joined with them,  
And they shall cleave to the house of Jacob.  
And the peoples shall take them,  
And bring them to their own place;  
And the house of Israel shall possess them,  
In the land of Jehovah, for servants and for hand-maidens.  
And they shall take them captives, whose captives they  
And they shall rule over their oppressors."  

The land of Egypt, we find, however, especially included in these regulations, respecting the annual pilgrimage to the holy city to keep the feast of tabernacles. And we have a further information of the incorporation, as it were, or a more near relation of the land of Egypt, with the Israelites under the theocracy in the nineteenth chapter of Isaiah.

In that day: (ver. 18.)

"There shall be five cities in the land of Egypt speaking the language of Canaan,  
And swearing by Jehovah Sabaoth,  
The city of the destruction* shall one be called."

In that day (19.)

"Shall be an altar to Jehovah in the midst of the land of Egypt,  
And a pillar on its border to Jehovah.  
And it shall be a sign and a witness  
To Jehovah Sabaoth in the land of Egypt."

* Or "of the Lion," perhaps "El Ariah."
"When they shall cry to Jehovah because of oppressors,
Then shall he send them a Saviour, even a Mighty One,
and he shall deliver them.

And Jehovah shall be known to the Egyptians,
And the Egyptians shall know Jehovah in that day:
And they shall serve him with sacrifice and oblations,
And shall make and perform vows unto Jehovah:
And Jehovah shall smite Egypt, smiting and healing,
And they shall turn to Jehovah, and he will be supplicated,
and will heal them."

"The Saviour," "the Mighty One," here spoken of, is undoubtedly no other than the Redeemer of Israel, "who rideth on the heavens to their help."
The opening of the prophecy foreboded this: "Behold, Jehovah rideth on a swift," or "light cloud, and cometh into Egypt," &c.

A long description of the debasement of Egypt, throughout the intermediate ages, is given, and her share in the afflictions of the last time of trouble is noticed; but, "the Lord riding upon a light cloud," is no symbol of utter destruction. The Lord will not only "smite Egypt," but also "heal it."
The Lord will be known to the Egyptians finally as their deliverer. Visiting, we may say, when he cometh in his glory at the second advent, the land which afforded him an asylum in his infancy, when he was born a babe in Bethlehem. How rich a return for the hospitality shewn to the infant king!

The invader of Israel, we know, gets possession of Egypt, and marches thence to the scene of the last conflict; "chiefs come out of Egypt, his hand urges Ethiopia against God." Hence it is
that "the king," the head of the Western Empire, appears as covered with the symbols of Egypt. The invasion also of Palestine, by Pharaoh, about the time of the Babylonian captivity, and his destruction, is accordingly, after the wonted manner of the prophetic Spirit, emblazoned and made a type of the expedition of the last enemy. That enemy is not only "spiritually" called the Assyrian, the Babylonian, Gog, at the head of the sons of Japheth, but he is also Pharaoh, king of Egypt; and then the monster of the deep, Leviathan, the crocodile of the Nile, is his symbol. "In that day shall the Lord with his sore and great and strong sword punish Leviathan, that piercing serpent," &c.*

We have an enlarged picture of the same symbol, Ezekiel xxix. &c. "The great dragon that lieth in the midst of his rivers," caught by the hook of the Almighty in his jaws, is drawn out "with the fish of his rivers sticking to his scales." The monster is left on the dry shore "to be devoured by the beasts and birds of prey." There he lieth outstretched many a league.

Ezekiel xxxii. "I will lay thy flesh upon the mountains, and fill the vallies with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains, and the rivers shall be full of thee."

This is only another picture of the "day of the great slaughter" on the mountains and on the plains of Israel, when the avenger treadeth the wine press of Almighty God:

* Isaiah xxvii.
Ver. 7. "For when I put thee out, I will cover the heavens, and make the stars thereof dark; and I will cover the sun with a cloud, and the moon shall not give her light."

The destruction of Egypt by Nebuchadnezzar was only the type of this, the inceptive fulfilment, which sanctioned the prophecy respecting the doom of Egypt in the latter days. "The multitude of Gog," and the "multitude of Pharaoh, "the beast and the kings of the earth and their armies," have all the same antitype. The land of Magog, whence the leader originally comes, we know is given up to the perpetual desolation, not so the land of Egypt, which had for a time become his conquest in the last conflict; "Jehovah shall smite Egypt, smiting and healing it."

Another neighbouring nation also, it appears by the same prophecy, is to be taken into the same federal union.

In that day, (ver. 23.)
"There shall be an high way out of Egypt to Assyria,
And the Assyrian shall come into Egypt,
And the Egyptians 'shall come' into Assyria,
And Egypt shall serve with Assyria."

In that day,
"Shall Israel be a third,
Together with Egypt and with Assyria,
A blessing in the midst of the earth,
Which Jehovah Sabaoth shall bless."

Saying:
"Blessed be Egypt my people,
And Assyria the work of my hands
And Israel mine inheritance."
In the twenty-second chapter Tyre is also mentioned, as administering to the prosperity of the holy city, as though for better purposes she was again to become, "the mart of the nations."

"But her merchandize and her gain shall be holy to Jehovah,
It shall not be treasured nor laid up:
For her merchandize shall be for them that dwell before Jehovah,
For food in abundance, and for splendid vestments."

Fulfilling, no doubt, the prediction of the forty-fifth Psalm, that when Zion shall appear in the character of the bride of the great King, "The daughter of Tyre shall be there with a gift."—Zechariah was told, "Many nations shall be joined to Jehovah in that day, and shall be my people."

Again we read:

Zechar. viii. 20, &c. "For thus saith the Lord of Hosts; it shall come to pass, that there shall come peoples, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily, and pray before Jehovah, and to seek Jehovah Sabaoth. I will go also: yea many people and strong nations shall come to seek Jehovah Sabaoth in Jerusalem, and to pray before Jehovah. Thus saith Jehovah Sabaoth, In those days it shall come to pass, that ten men out of all languages of the nation, even shall take hold of the skirt of him that is a Jew, saying we will go with you: for we have heard that God is with you."

These passages, with others, impress us with a high idea of the general concourse of all surrounding nations, and visitors from various parts of the world to that highly privileged spot, "the holy mountain of the Lord's house," where is "the foot-
stool" of him, who "shall be King over all the earth."

The language of Isaiah, conveys the notion of an universality, in which all the remaining world seems, in some sort, included: (Chap. ii.) (Micah iv. 4.)

"And it shall come to pass in the last days
That the mountain of Jehovah's home shall be established
As the chief of the mountains, and exalted above the hills.

And all nations shall flow unto it,
And numerous peoples shall go and say,

Come let us go to the hill of Jehovah,
To the house of the Elohim of Jacob;

That he may teach us his ways,
And that we may walk in his paths:

For out of Zion shall go forth a law,
And the command of Jehovah from Jerusalem:

And he shall govern among the nations,
And shall decide for numerous peoples:

And they shall beat their swords into plough shares,
And their spears into pruning hooks.

Nation shall not lift up sword against nation,
Neither shall they learn war any more."

"And they shall sit every man under his vine,
And under his fig-tree; and none shall make them afraid."

Again, in the sixty-sixth chapter of Isaiah:

"And it shall be, that from new moon to new moon
And from sabbath to sabbath,
All flesh shall come to worship before me,
Hath Jehovah said."

"Surely the earth shall be filled
With the knowledge of the glory of Jehovah,
As the waters cover the sea."**

* Hab. ii. 14.
That the kingdom or royal government of the Messiah, the site of whose throne, as it is connected with the "visible" and "earthly," is at the holy mount of Zion, will extend over all the earth, there can, however, be no doubt:

Daniel vii. 14. "And there was given him dominion, and glory, and a kingdom, that all people and nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

Ver. 27. "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

We may infer also, from a passage in Zephaniah, that that cause of the divisions of nations, "the confusion of tongues,"* which took place at the destruction of the Tower of Babel, will be removed or obviated. It was said in Genesis, "and all the earth was of one tongue" or "lip," and of one language. But the Lord on that occasion "confounded" or "confused their lip, that a man could not understand the lip of his neighbour."

In Zephaniah, it is foretold:

iii. 9. "Surely I will then pour upon the people a pure language," or "lip, that they shall all of them call on the name of Jehovah, that they shall serve him with one consent," or "with one shoulder."

Whether the Lord shall literally perform such a wonder, for the dispersed families of mankind to

* Genesis xi. 1.
unite them together in his holy fear and worship; or whether the gift of tongues, through the power of the Holy Ghost, shall be so extended as to obviate all inconvenience in the intercommunion of nations, there must be a fulfilment of this prophecy; and I conceive, as has been intimated before, that in this will be seen the complete fulfilment of the prophecy of Joel, which had only an inchoate fulfilment on the day of Pentecost.—They but "tasted" "the powers of the world to come."*

It is again remarkable, that the spirit of anti-christ "should have fallen upon a device, in some measure to anticipate this circumstance in the universal reign of Christ, in the attempt of the Church of Rome to make the Latin language, that which should be exclusively employed in the principal parts of divine worship in all the nations over which her authority could be extended.

* Hebrews vi. 5.
SECTION THE THIRTEENTH.

THE REIGN OF MESSIAH FROM JERUSALEM UNTO THE ENDS OF THE EARTH.

From Zion his first dominion, as we read, the kingdom of Messiah is extended over all the earth—Besides Canaan, Assyria, Egypt, and Arabia, with other great nations which are intimately united with Jerusalem, under the dominion of her king—Another kind of relation to Zion with respect to some nations of the earth, is shown under the type of restored Sodom and Samaria—The everlasting covenant not made with them, though they are submitted to the sceptre of Messiah—This will exhibit parts of mankind under a peculiar dispensation—Compared to that of Adam in Paradise—Satan confined that he should not deceive these nations—Hence at the termination of his confinement, the second Gog and Magog—Their situation in the four corners of the earth—Jerusalem the object of their attack—The circumstances of this expedition, and the destruction of the enemy, very different from those of the former Gog and Magog.

From what has been said, we learn by the word of prophecy to anticipate in what manner Jerusalem will be made “the joy of the whole earth;” and “in Abraham and his seed all the families of the earth be blessed.” It may still, however, be a question, whether the surviving nations of the earth, are all equally invested with the privileges of restored Israel, or with those blessings which through that nation are to be conveyed to the rest of mankind. And I think
there are grounds to expect, that, at least during the millennial period of the everlasting reign, the nations of the earth are not all equally privileged in their being united or subjected to Jerusalem, as the mother church and metropolis of Messiah's kingdom.

What is said in an oracle lately quoted, respecting the receiving of Egypt and Assyria in union with Canaan into this heavenly dominion, can hardly imply less, than, that next to the Holy Land, the very inheritance of the tribes of Israel, these two countries of ancient renown, will receive some superior honour and blessedness, distinguishing them beyond the other nations of the earth. And perhaps other scriptures may lead us to a similar conclusion respecting the now wide-spread deserts of Arabia, in that day to be a well-watered garden, "bursting forth into blossom like the rose-bud." Thus Abraham's native country "beyond the river," the abode of the ancient patriarchs, and, together with the land of promise, the country where his seed sojourned so long: and moreover that remarkable country, where so many of the children of the circumcised Abraham still survive, and where are found at this day, the descendants of Jonadab, the son of Rechab, who received a promise from the Lord that "He should not want a man to stand before him for ever." These countries seem to be marked out in prophecy as scenes of particular blessedness, under the reign of the promised seed in the world to come. A goodly patrimony this in the midst of the earth, replenished more fully with that glory of Jehovah which shall beam forth nevertheless to all the corners of the earth!
THE UNIVERSAL REIGN OF MESSIAH.

We shall recollect also, that in the scenes displayed in prophecy, respecting the new formation on the earth's surface, we are not only called to witness the beautiful change in the arid deserts of Arabia; but we are told, "that Jehovah will dry up the tongue of the Egyptian sea," the gulph that now separates Arabia from Egypt; and that he will smite the great Assyrian river, the river Euphrates, into seven streams: which, perhaps, taken literally, may be most blessed in its effects, when the Creator renews the face of the earth. Neither can we determine to what extent we are to apply the term Assyria; it may apply to all which Nineveh possessed, or over which Nebuchadnezzar reigned in his golden sway.

It cannot be only to denote some small distinction in the privileges of these countries that we have read:

"In that day,  
Shall Israel be a third,  
Together with Egypt and with Assyria,  
A blessing in the midst of the earth,  
Which Jehovah Sabaoth shall bless."

Saying:

"Blessed be Egypt my people,  
And Assyria the work of my hand,  
And Israel mine inheritance."

In the sixteenth chapter of Ezekiel, at the same time, there seems to be given an intimation of another sort of relation between certain portions of the Gentiles and restored Israel. Having paralleled
Jerusalem with Samaria and Sodom for lewdness or spiritual adultery, the divine oracle speaks of a restoration of these nations, when Jerusalem is restored:

Ver. 60, &c.—“Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sister, thine elder and thy younger; and I will give them to thee for daughters, but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I am Jehovah.”

Now as the fate of Sodom was, to perish without a remnant, and as we may conclude the reference to Samaria is, when that city was possessed by the mingled people whom the Assyrian conqueror placed there, after he had carried captive the ten tribes, I think the literal Samaria and Sodom cannot be intended; but that they are typically used of some portion of the heathen world, then to be received into the dominion of Israel’s King: but not to be taken in the bonds of their covenant—“the everlasting covenant,” of which we treated above. Jerusalem is as a mother to them, they “are given to her for daughters, but not by her covenant.”

Now whether we consider this covenant as peculiar to the Jews, or, as I am led to imagine, embracing Egypt, and Assyria, and Arabia, perhaps other remnants besides,—here is a distinct relation pointed out in which the rest of the nations, at least those symbolized by Samaria and Sodom, stand to the God of Abraham and to his people. They are restored, and brought to the knowledge of the true
God, and placed in filial subjection to restored and sanctified Jerusalem; but God does not make with them an unconditional, everlasting covenant, as he does with Israel, so to bring them under the influence of his Spirit, that they shall no more disobey his laws.

This, indeed, will exhibit parts of the human race, under a new and distinct dispensation; in some respects, like that in which Adam was placed at his creation. For you cannot compare the state of the first man, before his fall, to that of a restored Israelite under the new covenant; because, though created upright, there was no engagement on the part of the God of all grace, that he would so influence the spirit of Adam, that he should never exercise his freedom of choice, in any act of departure from him, as there is with the children of Abraham when put in the everlasting possession of the land of Canaan; “and I will put my fear into their hearts, that they shall not depart from me.”

Those portions of mankind, however, restored without this special covenant, may, in many respects, be compared to our first parents before their fall. Their sins are caused to pass away, God has restored them to the integrity of a righteous creation, and laws and ordinances are given them whereby they may live. The Son of God will reign over them in Mount Zion, and the Spirit of Christ residing in his saints, will be their light and instructor. Under this dispensation they may long abide in peace and happiness; and it appears will be long preserved from putting forth the creature choice and will in
contradiction of the Divine Being, and in despite of the Spirit of his grace. In this view of these nations of the earth, under the reign of the Lord Messiah, we perceive the reason, that when he sits upon the throne of his kingdom, and the saints of “the blessed and first resurrection,” reign with him over the earth, “kings and priests unto God and the Lamb,” Satan is to be bound during a thousand years, “that he should deceive the nations no more till the thousand years should be fulfilled.”*

The Israelites under their new and everlasting covenant, which secures their hearts to God, by an influence of his Spirit, most clearly, could be in no danger of being deceived by the Devil; and if other nations were united with them in the bonds of the same covenant, they also would be secured from defection. But if there are nations of the earth, restored indeed, from all the effects of the fall, and recovered from the power of the Devil; but not sustained by the grace of the covenant, then it is manifest, that as Adam in paradise, so they in the world to come might become the prey of the deceiver. It seems to be the divine pleasure, for some great purpose in God’s excellent wisdom, that certain portions of mankind should exist for a long period of time, and under a particular regimen of his heavenly government, beyond the reach of Satan’s temptations, until, at the time ordained, he is permitted to manifest the last rebellion of the intelligent creature against God.

* Revelations xx. 1, &c.
For this awful purpose, the final destruction of "the father of lies," is deferred for a season, and instead of being cast into the "lake that burneth with fire and brimstone," at the same time that the anti-Christian deceivers among mankind are cast there alive, he is only represented as seized and confined as a prisoner in the great abyss till the destined period is accomplished; "after many days shall they be taken account of." Then, when the thousand years—be they literal years, or be they symbolical years—are expired,

"Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters or 'corners' of the earth, Gog and Magog, to gather them together to battle: the number of whom, is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

The situation of these nations, who are the last that are permitted to believe the lie of Satan, is described as being "in the four corners of the earth," that is, in its remotest regions, in reference to a central position: which central spot can be no other than Mount Zion and Jerusalem, and implying, as I think, a very extensive portion of the habitable earth around the centre, where these deluded nations are not found. Certainly not in Israel, Jehovah's everlasting inheritance; and I should think, not in Egypt, whom he calls "my people;" nor in
Assyria, whom he names "the work of my hands;" and not in other great nations perhaps beside, who have been united unto restored Israel.

These nations, whom Satan leads by his delusion, to attack the beloved city, though described as being found in all the corners of the earth, are designated as "Gog and Magog." This application is affixed to these last rebels, either because the attack of the restored Jerusalem, under the guidance of the European apostates, which takes place before the millennium, is to be considered as the type of their rebellion; or because they will actually be of Scythian origin, and so the descendants of Magog. God having still gone on so to "enlarge Japheth," that the children of his son Magog are an innumerable host, some great leader also is raised up among them, who is again named Gog, from Agag, probably the first great potentate that made an attack upon ancient Israel at the first Exodus. Whether this be some earthly potentate—or, as many of the ancient fathers conceived of the last enemy of Christ, Satan himself their unseen instigator—the rebellious multitude "come up upon the breadth of the earth," or "the land,"—fill with their numbers, I conceive, the whole breadth of the Holy Land, in order to compass about "the beloved city," "the camp or station of the saints."

That country is not now as it was, when the former Gog and Magog made their attack, "a land of unwalled villages;" they find not Jerusalem inhabited "in village fashion." On the former occasion the enemy made a deep impression, one "half of the
city went into captivity." But it had been since said of Jerusalem, "never more shall a stake be moved or a cord unloosed."

It does not appear, moreover, that any human arm is lifted up in her defence: God doth not on this occasion, "bend Judah for his bow, and fill his bow with Ephraim." He does not, as against the former Gog, "call for a sword against him on all the mountains of Israel." This second Gog has come against nations, that "have beat their swords into plowshares and their spears into pruning hooks," and have long since, under the dominion of the prince of peace, "ceased to learn war any more."

We read on this occasion of no conflicts of the jarring elements, the melting mountains, or up-heaving earthquake. Fire from God out of heaven, that is the lightning, consumes the rebellious crew; but without disturbing the quietude and peace of Jerusalem, or staining the beauties of that new creation which God had spread abroad for his restored people—"Mount Zion cannot be moved, but standeth fast for ever." "God is well known in her palaces for a sure refuge."

How different were the circumstances attending the destruction of the first Gog and Magog! That was, indeed, "the time of Jacob's trouble," because God had brought the enemy as his chastening rod, sparing only a remnant of his people. That season, among living men was "a time of trouble such as never was in the creation which God created unto that time, and never should be again." Of this last and fruitless attack of Satan, when brought with the
last victims of his delusions to his final destruction, restored Jerusalem had, however, received intimation:

Isaiah liv. 13, &c. "And all thy children shall be taught of God, and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, 'He shall stir up war,' or shall surely gather together, but not by me: whosoever shall 'stir up war,' or "gather together against thee, shall fall for thy sake," &c."
SECTION THE FOURTEENTH.

FURTHER DESCRIPTION OF THAT HOLY CITY, WHICH SATAN, ON HIS RELEASE, FINDS ON THE EARTH.

As a city that may be compassed about by mortals, it must be situate on the earth—So Ezekiel describes it on the holy hills, but St. John was shewn it under the symbol of a "Cube"—a "house of many mansions"—The holy and the heavenly Jerusalem comes down from God at the commencement of the millenium—How connected and identified with Jerusalem restored on earth—How the tabernacle of God is with men—St. John’s description of the Holy City, compared with its description by the Jewish Prophets—John sees the heavenly mansions—The prophets, the restored city, and the new creation below—The Holy Land in the new earth, the counterpart to the heavenly country, the residence of the glorified saints.

It is unquestionable, that Satan on the occasion of his release, finds "the beloved city," with "the camp," or "station of the saints," in such sort connected with the earth, that it can be an object of attack by men in the flesh; they, at his instigation, compass it about.

According to my notion of this habitation of manifested Deity, so perpetually held forth in scripture, as an everlasting occupation of Zion and Jerusalem, it is a "house of many mansions;" some in the world of spirits and glorified saints, some extending into the abodes of restored man upon the new earth; and, that the point of communication is the present site of Jerusalem and her holy hill.
This, as we have seen, is the mountain of "the Lord's house exalted above the hills," where a "city is built for Jehovah," a temple, "like the buildings of a city." To speak of this glorious habitation, in allusion to an earthly house of this building, we may say, "Her foundations are upon the holy hills." The temple that Ezekiel saw, is, as it were, its lower stories or ground floor. But, "he layeth the beams of his chambers in the waters," which are above the heavens, where "he covereth himself with light, as with a garment, and stretcheth out the heavens as a curtain."

It was under this notion, we may conclude, that the holy city was represented to John by the symbol of a cube: "the length, and the breadth, and the height of it, are equal." *

This vision of the last survivor of the apostles well deserves our consideration:

Rev. xxi. 9.—"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."

The circumstance that one of these seven angels is the conductor of John on this occasion, clearly points out that it is closely connected with the period of the vials, that the apostle "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Thus, in the seventeenth chapter, one of these same angels shews him the symbol of the

* Ver. 16.
mystic Babylon. And in the nineteenth chapter, after the destruction of the adulterous city, when the Alleluias of heaven glorified God for his true and righteous judgments; "for he has judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," immediately it follows:

"For the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

This same community of saints under the symbol of a city, the apostle is now taken aside to contemplate more particularly.

"Come hither, and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed to me that 'great' city, the holy Jerusalem, descending out of heaven from God."

The prophet Ezekiel gives much the same account of his being transported by the Spirit to the site of Jerusalem, fourteen years after it had been destroyed by the Chaldeans. And there can be no doubt it was the same spot to which the apostle was in vision carried. Ezekiel says,

"The hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as a frame of a city to the south."
To the prophet, we might say, was shewn on that occasion, only the lower apartments, the ground floor, as it were, of the heavenly residence. John, as we shall see, is shewn it, in its height, as well as in its breadth and length, a perfect cube. What Ezekiel saw measured was a holy temple, standing upon a very high mountain, where divine worship was to be performed for men upon earth, attended by earthly priests and Levites. Nevertheless, this is part of, or closely connected with, the bridal city—the holy Jerusalem that comes down from God out of heaven. And from various passages, restored Jerusalem, as a city upon earth, must enter as a part into the symbol of the bride with her splendid establishment.

In what Ezekiel saw, there appeared "the glory of the God of Israel;" and it was told him,

"Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever."

So that we may well consider, that what Ezekiel saw was included in, or very intimately connected with, that New Jerusalem which is shewn under so different a symbol to John. Both are alike illuminated by the light of the manifested glory of Jehovah. In Ezekiel we read "the glory of the Lord filled the house of the Lord." St. John speaks of the Holy Jerusalem, which he saw as "having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal,"—as I conceive, in appearance to mortal
eyes like masses of diamond. It was thus the tabernacle not made with hands, that is to say not of this building, or of this creation; "the city that hath foundations, whose maker and builder is God," appeared in vision to the favoured apostle. "The building of the wall was of jasper; and the city was of pure gold like unto glass, and the foundations of the wall of the city were garnished with all manner of precious stones: and he mentions twelve species of the most brilliant and beautiful jewels, whose lights and colours beamed upon his eyes; he adds, "its gates were pearls."

This may be meant to convey to us the idea that the most rare and beautiful objects of this present creation, can only give us a faint picture of what will be, as it were, the common materials of that brighter world to come. And, as the beauty of the precious stone consists in its capacity to receive, refract, and reflect the various rays of light, so the excellency of that creation is,—whether you regard the substance and form of the risen bodies of the saints, now the living temple of Deity, or the materials of their blessed habitation, "the house which they are clothed upon from heaven,"—that the whole has a greater capacity to reflect the light of the glory of Jehovah, which shines in fulness upon it, for we are particularly told the whole seemed transparent as glass.

The symbol of the Holy City caught the eye, as a city of brilliant jewels sparkling in excessive light. So the appearance of the likeness of the glory of Jehovah is described by Ezekiel:
"I saw as it were the appearance of fire, and it had brightness round about as the appearance of the bow that is in the cloud in the day of rain; so was the appearance of the brightness round about."

Ezekiel saw the symbol of this glory, as it entered and shone from the holy place on Mount Zion. To John was vouchsafed a vision of "the house of this glory," even "the Holy of Holies," his vision "entered into that within the veil." That very paradise of God, whither Paul was "caught up," and where "he heard unspeakable words, which it is not possible for a man to utter," John sees "descending from God out of heaven."

That the mystical body of Christ, as well as their holy abode, is represented in the symbol, is plain from this, that in the twelve foundations of the wall are the names of the twelve apostles of the Lamb. At each gate also was an angel, shewing that "the world to come is not put in subjection to angels;" but that they "are ministering spirits, sent forth to minister for them that shall be heirs of salvation." On the twelve gates are severally "the names of the twelve tribes of the children of Israel," denoting, I think, not only that the same is a symbol of "the Israel of God;" but also pointing out the communication which "the heavenly and holy Jerusalem" has with the world of living men, through the restored tribes of Israel, as they reside in their allotted portions on the land of Canaan, their everlasting inheritance.

It is remarkable that, as Ezekiel saw the vision of the city upon the holy mountain, it was all a temple, filled with attendant priests, ministers, and
worshippers; the glory of the God of Israel only beamed as from his sanctuary. But John, to whom was shewn the interior of this glory, as it forms the dwelling place of the saints of the most High, contemplates it in another aspect. He particularly observes: "and I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." The risen saints are to all the creation besides, "the temple of the living God," in whom he resides by the Spirit, and in whom he puts his name and his glory; but they themselves have intercourse immediately with Jehovah Elohim Sabaoth, as, in his second person, he is incarnate in the glorified Jesus.

Thus he was revealed of old as "inhabiting the cherubim," not dwelling between, but inhabiting: and to this agree the words of "the great voice out of heaven, which congratulates mankind on the coming down of the New Jerusalem." Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."* The holy Jerusalem is "the tabernacle of God," that "better tabernacle," which the apostle classes among "heavenly things," to prepare which Jesus passed into the heavens, and which now comes down from God out of heaven, as "the place prepared" for his believing people, when he comes again, to take them to himself; and this heavenly dwelling he connects with that temple to be erected on Mount Zion, to form, as it were, its "Holy of Holies."

* xxiii 3.
Thus is "the tabernacle of God with men;" and the Son of God, by inhabiting as one with his risen saints this most holy place, "dwell with them," realizing the type of his sanctuary in the desert, and in Solomon's temple; and fulfilling that glorious promise, given to Israel in its present state of dispersion.

Ezekiel xxxvii. 21, &c.—"Behold, I will take the children of Israel from among the heathen, whither they are gone, and will gather them on every side, and bring them into their own land," &c. &c. "And my servant David shall be king over them; and they shall have one shepherd: and they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I gave unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I Jehovah do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Then, indeed, as Moses speaks, will there be "days of heaven upon earth."

It is, as we have seen all along, through "a people of saints" in the flesh, restored Israel, that the son of David, sitting as God's king upon his holy hill of Zion, with his risen saints, from that "his first dominion," governs the nations upon earth; and to the Son of God, in this character, as "the Lord's Christ," "the Lamb that had been slain," "the heathen are given him for an inheritance, and
the uttermost parts of the earth for his possession.” With Israel he makes “an everlasting covenant,” “and many nations are joined unto him in that day.” And, after the rebellion against the holy city, that Satan stirs up to his own destruction, perhaps the everlasting covenant embraces all the nations of the earth.

Nevertheless, during the first thousand years, or first period of the everlasting reign, the dominion of Christ is actually extended over all the earth; peace and happiness are maintained, though not by the destruction of “the Evil One,” yet by his confinement, and by the destruction of them “that had destroyed the earth.” To Israel, and the nations under their sway, the words of the fourth verse are to be applied:

“And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be anymore pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these things are faithful and true.

We may compare with this vision the oracles of the ancient prophets, especially the latter chapters of Isaiah, where the same blessedness is described, in very similar language, as flowing to the whole family of mankind through the instrumentality of restored Israel, and from that sacred spot “where God places his tabernacle for ever.” To “wipe away all tears from their eyes,” to say “there should be no more death,” does not seem so descriptive of the increased blessedness of the risen saints of the first
resurrection, many of whom had long rested from their labours, and could die no more; as it is of that “comforting of the nations upon earth,” by removing these dire effects of the fall and of sin, among mortal men in the flesh.

Another prophetic circumstance serves to identify as to its localities this “holy and heavenly Jerusalem” with Mount Zion and the former site of the temple:

Ver. 23.—“And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there, and they shall bring the glory and honour of the nations into it.”

The kings of the nations bringing their glory and honor into the heavenly city, I look upon to signify their free surrender of all regal authority and independent sovereignty, that “the Lord whose name is one,” may be the alone “King over all the earth,” and all be governed by the same theocracy.

The political constitution of Israel, I should suppose, to be a model for all other nations of the earth. Of that constitution the outlines were traced in the desert, when Israel came up out of Egypt; it is also very minutely described, in the last chapters of Ezekiel, as re-established for ever, when Israel shall be restored from its present dispersion. It is, we discover, because of her close connection with “the most holy and heavenly Jerusalem,” that the city, as restored upon earth, has the honour of being “the city of the Great King.”
FURTHER DESCRIPTION OF THAT HOLY CITY.

As a city, however, restored on earth, language bearing some analogy to that which we have now quoted from the Revelation of St. John, is found respecting it in the ancient prophets. See in particular the sixtieth of Isaiah:

"Arise, shine; for thy light is come,
And the glory of Jehovah is risen upon thee.

For behold, the darkness shall cover the earth,
And gross darkness the peoples:

But Jehovah shall arise upon thee,
And his glory shall be seen upon thee.

And the Gentiles shall come to thy light,
And kings to the brightness of thy rising,” &c.

"And the sons of strangers shall build up thy walls,
And their kings shall minister unto thee.”

"Therefore thy gates shall be open continually,
They shall not be shut day nor night,

That they may bring unto thee the forces of the Gentiles,
And that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish,
Yea, those nations shall be utterly wasted,” &c.

"The glory of Lebanon shall come to thee,
The fir-tree, the pine, and the box together,

To beautify the place of my sanctuary;
And I will make the place of my feet glorious.”

— "The place of my feet.” How does this convey to us the notion of a particular spot of the divine manifestation among living men, descending as it were from some higher abode: and though the mansion as it occupies a mountain upon earth, is set forth in many figures of beauty; yet how incom-
parably mean the language, when compared with the language in which St. John describes the vision of the bright and heavenly city! But still "the place of his feet is glorious."

"And the sons of thine oppressors shall come to thee to do homage;
And all that rejected thee shall prostrate themselves at the soles of thy feet;

And they shall call thee the city of Jehovah,
The Zion of the Holy One of Israel.

Instead of being deserted and hated,
And no man passing through thee;

I will make thee an eternal boast,
The delight of generation after generation;

And thou shalt suck the milk of the nations,
Even the breasts of kings shalt thou suck.

And thou shalt know that I am Jehovah, thy Saviour,
And thy Redeemer, the Mighty One of Jacob.

Instead of brass I will bring gold,
And instead of iron I will bring silver,

And instead of wood, brass,
And instead of stones, iron.

And I will make thine inspectors peace,
And thy governors righteousness.

Violence shall no more be heard of in thy land,
Destruction nor injury in thy borders.

And thou shalt call thy walls salvation,
And thy gates praise.

It shall not continue to be to thee the sun for a light by day,
Nor, on her shining, shall the moon give light to thee.

And Jehovah shall be to thee an everlasting light,
And thy Elohim for thy glory.
FURTHER DESCRIPTION OF THAT HOLY CITY.

Thy sun shall no more go down,
Nor shall thy moon be withdrawn.
For Jehovah shall be to thee an everlasting light,
And the days of thy mourning* shall be changed.
And thy people shall be all righteous,
They shall inherit the land for ever;" &c.

Their joint participation in this light of the glory of the Lord, above the brightness of the sun, whatever be the excellency of majesty denoted and symbolized by the created light which our mortal eyes have seen, clearly identifies the local situation of the restored Jerusalem and the heavenly city; and it is because of its near connexion with the latter, that this glory rests upon the former. But the earthly inhabitants of this glorious metropolis, though a holy people and most blessed, are not to be confounded with "the saints in light, "the children of the resurrection," "clothed upon with their house which is from heaven"—though the connexion between the two is indissoluble, and the state of both in its duration everlasting—a want of such a distinction was that which led to the monstrous error of the ancient Chiliasts.

The "Jerusalem above," and the Jerusalem restored below, though united together, ought, therefore, to be ever carefully distinguished, though the latter is, in some sort, invested with the beams of that bright light, and manifestation of the glories of the Divine Majesty, which shines from the former.

So much, indeed, is said, in the description of the renewed land of promise, that it seems to bear the impress of the heavenly country above. We

* Or "of thy vicissitudes—alternation of light and darkness."
are to remember, that there is to be "a new heaven," as well as "a new earth," in order to the establishment of Jerusalem in the full amount of the prophetic symbols. We read of a scene in "the heavenly places," revealed to St. John:

Rev. xxii.—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it; and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be upon their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign for ever and ever."

Now, as though it were a counterpart of this heavenly mansion and country, not only is the earthly Jerusalem described as illuminated by a beam of the same heavenly glory, so that she needs not the light of the sun and moon; but, in the land of promise, as new created by the hand of God, there is something that corresponds to this pure river of the water of life, and to the tree of life on its banks: and yet there is distinction enough to shew, that they are not the same, or symbols of the same, blessings. Thus Ezekiel tells us,* he beheld waters issuing out from under the threshold of the house eastward: he is shewn how these waters gradually swell into a great river, which flows eastward, and revives the desert country, healing the waters of the Dead Sea, and causing them to teem with life.

* xlvii. 1.
FURTHER DESTRUCTION OF THAT HOLY CITY. 273

Ver. 12.—"And by the river, on the bank, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to its months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Thus, as in the "heavenly places" there is that which appears as a symbol of life, flowing like a river from the throne of God and the Lamb, or "of God, even the Lamb,"—"rivers of pleasure at his right hand for evermore;" so, on the earthly land of promise, there flows a fountain of water from the holy temple of God, of such virtue to sustain vegetable and animal life, "that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." And I look upon it, that the paradisaical state of these happy countries will owe its origin in a great measure to these salubrious streams. And as, again, in the heavenly country is the tree of life bearing fruit perpetually, and "leaves for the healing of the nations,"—emblem of the sustenance of the spiritual life, and of the spiritual benefits that flow from the New Jerusalem, to those nations that walk in her light; so, on the rich carpet of the earth spread out below, for the sustenance and recruiting of animal life, we read of fruits and trees of paradise, to which the present creation produces nothing similar or like. "The whole land is as the garden of Eden;" and this, I think, is the "plant," or "plantation of renown," spoken of in a former chapter of the same prophet.
SECTION THE FIFTEENTH.

ON THE DIFFERENT INHABITANTS OF THE UNITED MANSIONS OF THIS HOLY CITY.

The elect and risen Church, inhabiters of the New Jerusalem, as it comes down from God out of heaven, shewn by various symbols in the Revelation of St. John—As distinguished from these, the restored Israelites at the head of the redeemed nations in the flesh are also clearly shewn in the symbols of the same vision, and in other prophetic scriptures—The feast of tabernacles, and the other annual festivals of the Old Testament.

The measures of the heavenly Jerusalem, which are shewn to St. John,*—the "twelve thousand furlongs" of the city, and the "hundred and forty-four cubits" of the wall, may, indeed, be susceptible of a literal interpretation; but, upon the whole, I conclude them to be mystical, denoting that the dimensions of the heavenly city will be commensurate with the increase of the mystical body of Christ, through the receiving, by the Holy Ghost, of those doctrines which the twelve apostles of the Lamb were sent to preach. As St. Paul addresses the believing Ephesians:

* Revelation xxi. 15.
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ii. 19.—"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

The symbol of the holy city, the heavenly Jerusalem, shews us the consummation of "all the elect people of God whom the Holy Ghost doth sanctify;" and, therefore, includes, or shows the perfecting of every other symbol, that has been previously used to designate that same favoured people. The "four beasts," or "living creatures," with "the four and twenty crowned elders," which appear in the vision of the throne in the fourth and fifth chapters, are a prophetic symbol of that future glorifying of his people, when "He that dwelleth between the Cherubim" shall take unto himself his kingdom, and shall reign. They acknowledge, in their "new song" unto the Lamb, "for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign upon the earth."* When the thrones are placed, at the first resurrection, and the New Jerusalem descends from God out of heaven, this their hope of reigning with Christ upon earth is accomplished.

Some of them are shewn, in chapter vi. 9, in the state of separate spirits, who had suffered martyrdom.

* Ver. 9, 10.
for the testimony of Jesus. White robes are given them, but they are told that "they must rest for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." Then will God "judge and avenge their blood on them that dwell on the earth."

The whole body of these, as contemplated in the seventh chapter, in the midst of a world to be visited by the awful judgments of God for its iniquity, are described as the "servants of God," "sealed on their foreheads," as those that are to be spared "when God maketh up his jewels." That their sealing is not without reference to them during their earthly pilgrimage, is plain from the judgment of the fifth trumpet. In this visitation they are exempted from all injury. The symbolical locusts are to hurt "only those men which have not the seal of God on their foreheads."* These sealed ones are represented under the mystical number, of "a hundred and forty and four thousand," of all the tribes of the children of Israel,—they are "the Israel of God."

The same mystical sealed number are seen, in the fourteenth chapter, as standing with the Lamb on Mount Sion: uncontaminated with the corruptions of the Apostate Churches in which they have lived; they are pronounced virgins.

"These are they that follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb," &c. †

* ix. 4.

† It has been objected from this passage, that the hundred and forty-four thousand sealed ones are in this part of the vision, represented as
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As St. James, designating the common characteristic of the faithful, observes: "of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." * The same elect church, and holy fellowship of saints, I believe to be again designated in the fifteenth chapter:

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, or 'had come victorious from' standing on, 'or near,' the sea of glass."

This crystal laver, whose water is mingled with fire, is an emblem, I conceive, both of the new birth by water and the Spirit, and of the consummation of this new birth by the Holy Ghost and by fire, when in the resurrection the earthly is changed into the heavenly. They have the harps of God, and they sing the song of Moses, the servant of God, and the song of the Lamb, the new song which they had learned from the harpers, as represented in the fourteenth chapter, &c.

We distinguish the same "holy and blessed distinct from the four living creatures and the crowned elders—that their place is "before the throne," not upon it. But I think the distinction is of the same kind, as in a former chapter, between "Him that sitteth upon the throne," and the Lamb that had been slain,—he entered not into his glory before he was crucified, so these his followers, though their names are written in heaven, first carry the cross, and pass holy and undefiled through a corrupted world below, then learn the triumphant songs of heaven, and sit down with him upon his throne. The reading in the fifth verse, "before the throne of God," Griesbach has absolutely rejected as spurious.

* Chap. i. 18.
people,” when they are shown us in the twentieth chapter as the saints of “the first resurrection.”

xx. 4.—“And I saw thrones, and they sat upon them, and judgment was given unto them.”

The promise of Christ to every one “that overcometh,” “and keepeth his works unto the end,” “that defileth not his garments,” was “a crown of life,” “power over the nations,” “to sit with him upon his throne.” These, then, are they, whom St. John sees seated upon the thrones that had been placed.—But another part of the mystery is to be kept in view; “We that are alive and remain shall not prevent those that are asleep.”

“And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.”

That is, a thousand years before the general resurrection, and before the last rebellion stirred up by Satan: a short attempt at an interruption of their reign over the earth then occurs, and their blessed habitation, in respect of its foundations on the holy hills, is in vain encompassed by the victims of his delusion; they reign still on for ever. Now, whatever may be the exact interpretation of the various symbols of “the apostacy” in the Christian world, we know from another passage, that those, who escaped the temptations to this apostacy, and were uncontaminated with its guilt, are the elect of God, and none but they:
xiii. 8.—"And all that dwell upon the earth shall worship him, (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world."

These, then, the same, "sealed," spiritual "Israel," "who stand with the Lamb on Mount Sion," "in whose mouth was found no guile: for they are without fault," the same that, having obtained victory over the beast, &c. stand upon or near to the sea of glass, these same are the saints of "the first resurrection:"

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Lastly, as inhabiter of the holy and heavenly Jerusalem, "they are pointed out to us as the same sealed people: and they shall see his face; and his name shall be in their foreheads." (xxii. 4.)

The blessings pronounced severally to the remnant that overcome in the seven churches of Asia, to whom St. John is directed immediately to address the Revelation, all carry our thoughts forward to this heavenly Jerusalem, and the spiritual happiness of its most holy inhabitants. To the Ephesian remnant the promise is; "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." To the faithful in Smyrna; "He that overcometh shall not be hurt by the second death. To those in Pergamos; "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new
name written, which no man knoweth, saving he that receiveth it.” To those in Thyatira; “And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers; even as I received of my Father, and I will give him the morning star.” To those in Sardis; “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life: but I will confess his name before my Father, and before his angels.” To the faithful in Philadelphia; “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Lastly, to those in Laodicea; “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.”

All these encouraging promises, which embrace in different points of view the same state of blessedness, are given to those, who in their respective churches, were found faithful,—such should be their portion, whatever might be the public character and doom of that church, as a society, to which they belonged while militant here on earth. “This,” saith the apostle, “is the victory that overcometh the world, even our faith.”
TO BE PLACED IN THE MIDST OF A FAULTY OR CORRUPTED CHURCH, AND TO BE FAITHFUL THERE, IS THE TRIAL OF FAITH, AND PROOF OF ITS PRECIOUSNESS, TO WHICH THE LORD SUBJECTS MANY OF HIS SAINTS. THE SOUNDNESS OF THE FAITH OF SOME, PERSECUTION AND AFFLICTIONS TRY; OF OTHERS, HERESIES IN DOCTRINE, AND CORRUPTIONS IN MANNERS. BUT WHATEVER BE THE TRIAL, THAT FAITH, WHICH IS THE GIFT OF GOD, WILL BE "FOUND UNTO PRAISE, AND HONOR, AND GLORY, AT THE APPEARING OF JESUS CHRIST." AS ANOTHER APOSTLE OF THE LAMB ADDRESSED THE BAPTIZED BELIEVERS, "IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH AT THE RIGHT HAND OF GOD. SET YOUR AFFECTIONS ON THINGS ABOVE, NOT ON THINGS ON THE EARTH. FOR YE ARE DEAD, AND YOUR LIFE IS HID WITH CHRIST IN GOD. WHEN CHRIST WHO IS OUR LIFE SHALL APPEAR, THEN SHALL YE ALSO APPEAR WITH HIM IN GLORY," 
&c. "WHEREFORE," SAITH ST. PETER, "GIRD UP THE LOINS OF YOUR MINDS; BE SOBER, AND HOPE TO THE END, FOR THE GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION OF JESUS CHRIST."

I have already been led to interpret, Rev. xxi. 3, &c. respecting these: the risen saints, in their new state of being, are “the tabernacle of God,” which is “with men;” “the new Jerusalem coming down out of heaven;” the tabernacle and the heavenly city are equally symbols of them, and of their glorified state. But, through them, his cherubim of glory which he inhabiteth, the Incarnate Deity, becomes “the God of the whole earth,” and “wipes away the tear from all faces,” removing the curse, and “comforting the nations upon earth.”

In the same manner, I conceive xix. 9, relates to these nations that are saved:

“Write, blessed are they that shall be called to the marriage supper of the Lamb.”

Conceiving it one thing to be made ready among that most holy society, who answer to the symbol of “the spouse of Christ,” and another, through this blessed union of Christ and his glorified people, to be delivered from sin and sorrow, as a people on earth, and invited to be, in their measure, partakers of the true and everlasting happiness: this is to be “called to the marriage supper of the Lamb.”

“King’s daughters are among thy splendid women,
The consort is stationed at thy right hand in gold of Ophir.”

“All glorious is the daughter of the King;
Her inner ‘vest’ is spangled with gold;
In a robe of embroidery is she conducted to the King.
The virgins, her companions, follow her;
They approach thee in long procession, [palace.”]*
With gladness and rejoicing they enter into the King’s

* Ps. xlv.
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And it is to this epocha, I am led to conclude, we are to refer the time of which it is said, "Then shall the kingdom of heaven be likened unto ten virgins, who taking their lamps went out to meet the bridegroom." These, whoever they are, all propriety of figurative language forbids to include under the symbol of "the Bride, the Lamb's wife." The object of this watching and waiting with their lamps, is evidently to be "her companions and follow her," and so "to enter into the King's palace." This parable, therefore, must disclose a scene which is to take place in the last days, among the remnants of nations or of professed churches, when now the "number of the elect," in that higher sense, "has been accomplished." The true believing members of the catholic and apostolic church, together with the blessed dead who died in the faith of him that was to come, have already been caught up to him in the clouds, and have met him in the air, and are "the children of God, being the children of the resurrection." According to another metaphor, they are making themselves ready to appear with Christ, as the Bride of the Lamb, in all her regalities and ornaments of her high station.

His judgments have been now manifested in all lands. He "has destroyed them that destroy the earth;" He has confined Satan in the great abyss. These symbolized by the virgins are spared upon earth, "all flesh," through his mercy, "has not failed;" for their sakes the days of the great tribulation have been shortened, and these have been saved. What now is the expectation of the pro-
fessing family upon earth? Only this, "The manifestation of the sons of God in the glory of the only begotten"—the only question now with them that are left, is what share, with creation at large, shall themselves have in "the glorious liberty" of their reign upon earth: No hope and expectation now of the "better resurrection,"—the emphatic resurrection from the dead, or of that changing of the living in a moment, in the twinkling of an eye, at the last trump, that they might be capable of inheriting a kingdom that flesh and blood cannot inherit. The sure and certain hope of the humblest believer in Christ in the present circumstances of his waiting church, is then "already past,"—the great sound of the trumpet has already sounded, and some have been taken, and some have been left.

These left behind have seen times of tribulation indeed, whether Jews or Gentiles; for "what is left of mankind," perhaps in connection with the former church now in glory, "is small," but remnants of all have been saved, comparatively small, yet very numerous when seen together. A new hope, however, is opened to those who perished not in the character of the enemies of the Lamb: "Blessed are they that shall be called to the marriage supper of the Lamb." "And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." But shall there be then, in this last expectation of living men, among those who are symbolized as taking their lamps to go out to meet the bridegroom,—be they nations, or societies, or individuals—that though called, from
some circumstances of trial as pourtrayed in the parable, shall not be ready, foolish in not properly preparing, so that this last singular honour is lost. That while in the metaphorical language here used, "King's daughters shall be among the royal bridegroom's honourable women, and at his right hand doth stand the queen in gold ophir," the door shall be shut to these. The language of the refusal, now the bridegroom has risen up, and shut to the door, is most awful: "Verily I say unto you, I know you not." Is it a denunciation of utter rejection; or is it merely an exclusion from immediate attendance upon the bride? Are we to parallel this with the restoration of Sodom and Samaria? given indeed to Jerusalem in that day, but not in that "everlasting covenant" which is hers, and which embraces the many nations that are joined to her. "For the daughter of Tyre will be there with a gift," &c. and, together with Canaan, will Egypt and Assyria "be made a blessing in the midst of the earth."

These two great classes of blessed ones, are shown also, when they in the fifteenth chapter "who have gotten the victory," "singing on," or "by the sea of glass, the song of Moses and the Lamb," express an anticipation of a numerous host of worshippers besides themselves, when the seven last plagues shall be fulfilled:—"for all nations shall come and worship before thee; for thy judgments are made manifest."*

And so, again, when the vision of the elect church is shown as the mystic number of "one
hundred and forty-four thousand," "standing with the Lamb upon Mount Sion," who are declared to be "the redeemed from among men," "the first fruits unto God and the Lamb:" another angel flies in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and language, and tongue, and people: saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of water."—When that inchoate preaching of the gospel of the kingdom, to the heathen nations, which we think we now contemplate, shall be carried into full accomplishment, by mightier instruments of the Spirit of grace, perhaps with endowment similar and more than equal to those, which they passed, who on the day of Pentecost, were anointed with power for the universal ministry of mankind.

The same is shewn in the proem to the seventh trumpet, ch. ix. 15, &c. Great voices proclaim in heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God," &c. They give him thanks, in anticipation of what the last judgments upon the angry nations under this last trumpet, which includes the seven vials, will accomplish, when they, in the character of his risen saints, shall reign over the redeemed nations of the earth.

Guided by these parallel passages, I am led to conclude also, that in the seventh chapter, which is
the introduction to the seventh seal, as the last passage was to the seventh trumpet, and which seal also includes it and its seven vials, we have the same distinction made between the saints of the first resurrection, inhabitants of the heavenly Jerusalem, and these sacred nations that are blessed upon the earth. The former are symbolized, as we have seen, by a hundred and forty-four thousand that are sealed in their foreheads, as “the Israel of God,” “Jews inwardly,” the children of that Jerusalem which is above, who, as Paul says, “is free,” and never was in bondage with her children, and “who is the mother of us all.” The latter are represented by what follows:

“After this I beheld a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne and before the Lamb, clothed in white robes, and palms in their hand, and cried with a loud voice, saying: salvation to our God, and unto the Lamb.”

This company is represented as coming before the throne, to return thanks for a great deliverance. They are not “in the midst and round about the throne,” as the attendant ministers of the manifested Deity are represented to be; but merely appear before it. They are clothed with white robes. The white robe, we are told, symbolizes the righteousness of saints. It is seen not only to invest the saints of the resurrection, but also the souls of departed martyrs, and men in this dispensation have these garments to keep undefiled. We are not surprised, therefore, that it should be equally a symbol of the righteousness of redeemed men upon the new earth.
They had also, "palms in their hands." Some think the palms to be emblematical of victory; some, of immortal vigour. Neither of these significations, however, from the circumstance of their bearing palms, can be inferred from scripture, respecting these happy beings. But we find on one remarkable occasion, there was a divine institution, for taking "the boughs of goodly trees, branches of palm trees," &c. This was on the feast of tabernacles, on the fifteenth day of the seventh month, when the children of Israel were to rejoice before the Lord seven days, and abide in booths, constructed of these boughs of palms, &c. This was to be a memorial of their having dwelt in booths when they came up out of Egypt. And we know that when Israel shall have experienced their second Exodus, they, and all the nations that are united to them in that day, will also keep the feast of tabernacles, as a memorial of this greater deliverance:

Zech. xiv. 16. "And it shall come to pass, that every one that is left of all the nations that came up against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles."

This leads our attention, therefore, to the "saved nations" upon earth; and may illustrate the circumstance, that the palm tree, together with the cherub, should enter so much into the ornamental work of the holy temple at Jerusalem,—denoting that in this place "the whole family in heaven and earth" would be united, and the saints of the first resurrection have intercourse with the redeemed in the flesh.
The salvation of this palm-bearing company is evidently a great consummation in the plans of God; for on this occasion, we read:

"And all the angels stood round about the throne, and about the elders, and the four beasts, 'or living creatures,' and fell before the throne, and worshipped God; saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever: Amen."

These are the good angels, the "elect angels," who rejoice in the setting up of the throne of the First-born. The time is come when that "new world" commences, which "is not put in subjection to angels." They, with congratulations of joy, and ascriptions of all praise—unlike Satan and his angels—gladly give up their delegated authority to him whose right it is, that Christ and his saints may reign for ever and ever.

The attention of the apostle is again called more intensely to this happy company:

"And one of the elders answered, saying to me, What are these that are arrayed in white robes? and whence came they?"

The circumstance of one of the elders asking, in this manner, the question, Who are these? seems, I think, to point out the palm-bearers as a distinct emblem from the crowned elders and the cherubim. And if these latter symbolize, as we saw reason to suppose, the glorified risen church, "the holy and heavenly Jerusalem," then, the latter may again naturally be considered, as representing "the nations of them that are saved," "that walk in the light of the New Jerusalem."
"And I said unto him, Sir, thou knowest. And he said to me, these are they, that came out of great tribulation," or, correctly translated, "the great tribulation." The emphatic great tribulation, can be no other than that time of trouble, when Christ judgeth the nations, "a time of trouble such as never was in the creation which God created, no, nor ever shall be." Our Lord declared also, that unless those days were shortened no flesh would be saved, "but for his elect sake, whom he hath chosen, those days," he says, "shall be shortened."—Shortened, observe, that some of flesh may be saved, whose safety is threatened, chiefly, as we were led to suppose, by the convulsions of the dissolving elements. Believers under this present dispensation, who are predestinated to be conformed to the image of God's only begotten Son, and are "in him," "seated in heavenly places in Christ Jesus," are, as we have seen, delivered from the judgment of that great day: nay, come with Christ to judge the nations.

But besides these, there is an election and redemption of people to be saved, to inhabit with the chosen remnant of Jacob, when the consummation decreed is cut off, the reconciled land and the renewed earth. They are not, like the saints of the first resurrection, "caught up in the clouds to meet the Lord in the air;" but have to pass through all these scenes of affliction, and are saved as brands plucked from the burning, and "comforted as nations upon earth." These are they that keep the feast of tabernacles with the "cut-short" remnant of Jews, in the restored city. They have no part in the first resur-
rection; but their happiness is, that their life, redeemed through the sacrifice of the death of Christ, and the influence of his Holy Spirit, making them all righteous, they inherit the earth, and delight themselves in the multitude of peace.

"They have washed their robes, and made them white in the blood of the Lamb." Their salvation, no less than that of the elect remnant glorified with him in his heavenly city, is all ascribed to the virtue of the great propitiatory sacrifice of the blessed Jesus, "offered as a Lamb without spot to God." In his blood alone "is redemption, even the remission of sins." They too are bought with this price; Christ is the purifying sacrifice of that covenant which, after it has anointed the most holy, is to restore the natural Israel to the everlasting possession of the holy land of promise. This is only a subordinate application of the same eternal covenant, which is to raise "the ungodly," believing in Jesus, to thrones of glory, and make them "meet to be partakers with saints in light." They are, in fact, under the same new covenant; the holiest of all is first replenished with its spiritual inhabitants, and then the holy place, and all the courts of the Lord's house, are filled with his redeemed in the flesh, who by one sacrifice has perfected for ever them that are sanctified. Through Christ "He has reconciled to himself all things which are in heaven and which are in earth." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."
And, as we have seen, the other nations of the saved are to be partakers of Israel's mercies.

"Therefore are they before the throne of God, and serve him day and night in his temple." The Divine throne here spoken of is, doubtless, that of the Lord Messiah; "thy throne, O God, is for ever and ever:" the glorified election, overcoming by faith, are represented as sitting with him upon his throne, as "the queen at his right hand"—joint heirs with him" of that regal dominion, which he exercises with them over all the earth, and over all the creation of God. But these, rescued from "the great tribulation," are seen as placed "before the throne," as those that are admitted only to the presence chamber of their King. "They serve him day and night in his holy temple," doubtless his holy temple at Jerusalem, where, as we have seen, "he puts his presence of ever," and which is to be called "the house of prayer for all nations." They are not inhabitants of that celestial city, which has no temple, but is the very throne and sanctuary of the King of Israel; but they "enter into his gates with thanksgiving," and offer never-ceasing praise in his courts. "Rejoice, ye Gentiles, with his people," &c., as we have read before: "For as the new heavens and the new earth which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah."

"And he that sitteth upon the throne shall dwell
among them." The manifested Deity in the person of our Lord Jesus Christ, as we have seen, dwells among men, by placing his tabernacle so as to be accessible to them. "Jehovah is with them as in Sinai;" and "at Salem is his tabernacle; and his dwelling-place at Jerusalem." "Jerusalem shall be called the throne of the Lord." The happiness and peace of this "palm-bearing multitude is described much in the language used of restored Israel in the ancient prophets:

"They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them, or any heat. For the Lamb that is in the midst of the throne shall feed them, and shall lead them into living waters; and God shall wipe away all tears from their eyes."

This language, as I have observed on a similar text, is far more significant, when applied to the recently vouchsafed happy state of the redeemed, who are left in the flesh, to inhabit the new earth, than when understood respecting the glorified saints in "heavenly places, who have long entered into the joy of their Lord."

If the children of the resurrection need sustenance, in repeated supplies of food, "the first-born among many brethren" will not administer it to them, as a shepherd feedeth his sheep, but as a friend who entertains his guests. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, and sit on thrones judging the twelve tribes of Israel." *

The spiritual bodies of his saints, "incorruptible," raised "in power and glory," I should suppose not susceptible of injury from without, that they should need to be sheltered from the intemperance of the elements, as when in the days of their flesh, "in the sweat of their brow they eat their bread."

But it is in the character of a shepherd to his flock, the helpless objects of his care, that the Lord Messiah is promised to his restored Israel:

Ezek. xxxiv.—"For thus saith the Lord God, I, even I, will both search my sheep and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." "And I will bring them into their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith Jehovah Elohim." "And I will set up one shepherd over them, and he shall feed them, my servant David; he shall feed them, and he shall be their shepherd," &c. &c. "And I will raise up for them a plant, 'a plantation' or 'planting' of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more," &c.

So Isaiah describes the benefit that he who cometh shall bring to his restored people:

"He shall feed his flock like a shepherd; he shall gather the lambs in his arms, and gently lead those that are with young."

Again, the same prophet speaks of the character of the great restorer of his people:
OF THE INHABITANTS OF THE HOLY CITY.

Chap. xxxii. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land."

The restored Israel will be the centre of this blessedness, but all the survivors of mankind will be partakers of the same:

"Rejoice for Jerusalem,
And exult with her, all ye that love her.
Be exceeding glad for her,
All ye that mourn over her;
That ye may suck, and be satisfied,
From the breasts of her consolation.
That ye may draw near and delight yourselves,
For the effulgence of her glory.
For thus hath Jehovah said:
I will extend peace to her like a river,
And the glory of the nations like a flowing stream:
And ye shall be suckled;
In the arms shall ye be carried,
And on the knees shall ye be fostered.
As one whom his mother comforteth,
So will I comfort you:
In Jerusalem shall ye be comforted.
And ye shall see, and your heart shall rejoice,
And your bones shall flourish as an herb."

Thus, in the resurrection of our blessed Lord, and, "at his coming," in the resurrection of those that "are his,"—"the children that God hath given him," and then, after that, (when he has judged the nations) in his preserving and bringing forth a rem-

* Isaiah lxvi. 10, &c.
nant, that shall inherit his holy mountain on the earth, we learn more fully the meaning and spiritual import of the three great annual festivals of the Jewish Church.

I. The design of the Passover, on the fourteenth day of the first month, none can mistake,—Now "Christ our Passover has been sacrificed for us," "the Lamb of God that taketh away the sin of the world;" and we have been taught to "keep the feast with the unleavened bread of sincerity and truth."

II. After the Passover followed the feast of First Fruits, which consisted of two parts. First, before they were permitted to touch the ripening harvest, even the very "green ears," they were ordered to bring a sheaf of the first-fruits of their harvest. On the morrow after the sabbath the priest was to wave it before the Lord. Then were they to count from "the day that they brought the sheaf of the wave-offering seven sabbaths complete."

Then, on this day, "the day of Pentecost fully come," they were to offer "a new meat-offering unto the Lord,"—"Ye shall bring out of your habitations, two wave loaves of two tenth deals, they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto the Lord."

But observe, "baken with leaven." Leaven is always, I believe without an exception, an emblem of the inworking of evil, and such was and still is the condition of that church, formed on the day of Pentecost, anointed with the Holy Ghost, as a kind of first-fruits of his creatures, "evil doth remain,
ay, in them that are regenerate." But when they wake up after his likeness, they will be a harvest, of which Christ is the sheaf of the first-fruits waved before the Lord. In the order of the blessed resurrection, we read, "Christ the first-fruits, afterwards they that are Christ's," who are to rise "at his coming."

III. Lastly, after "the feast of trumpets," which was on the first day of the seventh month,—and after "the great day of atonement," which was on the tenth of the same month,—on the fifteenth was celebrated their third great annual festival, to which the "feast of trumpets," and "day of atonement" may be considered as preludes, namely, "The Feast of Tabernacles." They were then to exhibit, with boughs of palms and other trees, this memorial of their happy escape from Egypt, and from the perils of the desert,—of that day when they entered the land of promise as pilgrims and strangers, and formed their habitation of the branches of its palms and the boughs of its goodly trees. This feast also, like that of the first-fruits, had a connection with the gathering of the fruits of the earth, not of the harvest, nor of the vintage, but of the later summer fruits: "when ye have gathered the fruit of the land, ye shall keep a feast unto the Lord seven days."

But of these later crops of the earth no first-fruits are consecrated and waved before the Lord. There is no type of a third order in the resurrection of those who are a kind of first-fruits of His creatures, though the end is come.
The meaning of blowing the trumpets on the first day of the seventh month, is not explained to us by any sacred writer. It was, however, the first day of their civil year, in distinction from their ecclesiastical year, which commenced with the passover month.

Some have thought the feast of trumpets a memorial of the giving of the law from Mount Sinai, with its accompaniment of "thunder and earthquake, and the voice of the trumpet exceeding loud." It may be also intended to foreshew the dreadful season of terror, alarm, and tremendous judgment, that shall be at the time of the end, after that "the first-fruits unto God and the Lamb" shall be taken out of the earth: and that "time of Jacob's trouble" comes, and "tribulation, that is to try all the earth," of which we have spoken so much before.

Nine days after this, and five before the feast of tabernacles, was to be the great day of atonement: and it is much to be remarked, of the solemnities of this high day, which was the day when the high priest entered within the veil, that they have reference to the whole congregation, as a nation, to every order of their society, and to all the sacred things employed in the ritual of their worship. All were on this day reconciled to God, from year to year continually. It may, therefore, well be conceived to look forward to the day when Israel, as a people and nation, shall be brought, as we have seen they shall be, into the bonds of the new covenant; when "the worshippers, once purged, will have no more
conscience of sins.” There will then be no more remembrance made of them every year: accordingly, although ceremonial sacrifices are still offered as memorials, yet, as we have seen, by the new ritual of Ezekiel, no great day of atonement is appointed.

And thus will Israel, and the nations of the earth that are saved out of “the great tribulation,” having “washed their robes, and made them white in the blood of the Lamb,” lift up the voice of praise and thanksgiving “before the throne of God and the Lamb,” or of God, even the Lamb, and bear their branches of palm-trees, to keep the feast of tabernacles before the Lord, with rejoicings that shall know no end.
SECTION THE SIXTEENTH.

SATAN'S ATTACK UPON THE HOLY CITY.

The more full development of the enemy of God and his Christ—The throne of Messiah, and recovery of the lost dominion of the earth, and "of the air," or the ethereal regions, the object of his ambition—His final doom.

This holy city, the resort of worshippers in the flesh, with "the station of the saints," bearing rule over the nations on the earth, must be that, as we have noted, which the nations in the four corners of the earth, deceived by Satan on his release, are instigated to compass about. We may well exclaim, Is it possible that the evil spirit, by an attack from earth,—"for his place is found no more in heaven,"—can hope to dispossess the beloved city and the risen saints, and again resume his once boasted dominion over the nations of the earth!

We well know, among men, what unreasonable achievements blinded ambition will sometimes attempt. "The father of lies" may himself be under "a strong delusion," and stand up as the great antitype of Pharaoh, whose heart God had hardened.
"Even for this purpose have I raised thee up, that my name might be declared throughout all the earth." Now, therefore, the principle of evil, which wrought in all these children of pride, is traced to the person of that spirit who was its first fountain and mover. It was he that filled the heart of the proud Assyrian, and of the Babylonian; it was he who wrought, as the spirit of antichrist, in the apostates of the Christian church; the same "Liar from the beginning," is on this last occasion more developed still: and, perhaps, the title of Gog is, on this occasion, given more immediately to the Devil himself, than to any human leader. He has not only "put it into the head" of the human creature whom he hath deceived, and "filled his heart" to do this daring wickedness, but Satan has, in reality, "entered into him!" certainly not, however, become "incarnate;" such a supposition were contrary to every scriptural idea.

Here we see the full accomplishment, the whole truth, as it were, of the types of that great enemy, who is held forth in the word of prophecy, and whose character, as it is there symbolized, was indeed wonderfully realized in many an earthly tyrant and seducer; but ever with some defect, or falling short, of the grand language of the prediction, as it had a farther mark—the type, a more exact mould, from which it had received its cast.

"How art thou fallen from the skies,
   Lucifer, son of the morning!
How art thou cast prostrate on the earth
   Among the nations!
But thou saidst in thine heart,  
   I will ascend the heavens;  
Above the stars of El,  
   I will raise my throne;  
I will sit on the mount of the testimony,  
   In the recesses of the sanctuary;  
I will ascend above the cloudy heights,  
   And be like the Most High.”

We have seen in the former agents of Satan, how, actuated by the diabolical ambition with which he inspired them, they, as much as in them lay, attempted to supplant the Christ of Jehovah; some in his prophetical office, as the only master and teacher; some in his priestly character; and some in his regal government. We saw especially in the harlot city, which, in anticipation, had robbed the holy Jerusalem of her honors, how one, who prosecuted his claims to all the three functions of the Lord Messiah, “opposeth and exalteth himself above all that is called God, ‘or a God,’ or that is worshipped; so that he as God, ‘or a God,’ sitteth in the temple of God, shewing himself that he is God, ‘or a God.’” This, in its mimicry, as we have noticed, shews the same disposition to usurp the honors and the throne of the only Christ,—the express image of the Invisible Deity. But Rome is not Jerusalem: this godship must be brought down, and the house of this kingdom burnt with fire, notwithstanding “the great words” which have sounded in the ears of men, for more than twelve hundred years.
SATAN'S ATTACK UPON THE HOLY CITY.

We have learned also from prophecy, that the members of this same apostacy, whatever local changes may have taken place under its leaders, "the beast," and "the false prophet," are hereafter actually to be betrayed into an attempt upon Jerusalem itself, when first restored: "He shall plant the tabernacle of his palaces between the seas in the glorious holy mountain." This is a further advance to the complete fulfilment of the prediction: but when this Gog of the land of Magog makes his attack, the walls of Jerusalem are not yet built, the mountain of the Lord's house is not yet exalted above the mountains; the Divine presence has not yet "entered from the east," nor "the holy and heavenly Jerusalem," "descended from God out of heaven;" that the holy city should be, as it were, "a house of many mansions," extending from earth to heaven. Jerusalem, at this period, is only "inhabited as villages." Her complaint is: "She has no wall," not even "a hedge of thorns!"

The leader of this expedition to the campaigns of Armageddon is contending, we plainly see, for the empire of the world already in his grasp; but the immediate object of his ambition in the holy land is:

"I will go up to the land of unwalled villages, I will go up to them that are at rest and dwell safely, all of them dwelling without walls, having neither bars, nor gates,—to take a spoil and to take a prey: to turn thine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, that have got cattle and goods, and dwell in the midst of the land."
If, indeed, you take into consideration God's declared protection of this Jerusalem, "inhabited like villages," it is indeed a mad defiance against "him that is to come." But the enemy believes not the prophecies:—"and none of the wicked shall understand:"—and, therefore, they are ignorant, that God, after using them as the rod of his correction, has assembled all their multitude "as sheaves on the corn floor." They know not that Michael is about to stand up for the children of his people,—the Lord of Hosts to come forth at Jerusalem; and that he will consume them "with the spirit of his mouth, and destroy them with the brightness of his coming!"

But when the second Gog, or the last Agag, comes, antitype of Amalek and his people, against whom the Lord has sworn, that he will have war from generation to generation,* Satan, released from his millennial confinement, who has gathered his possest multitude, he finds the beloved city upon the earth adorned with her glories; Jerusalem is "the throne of Jehovah," who is the "King over all the earth." His object is, that as he had succeeded by his antichristian delusions, to destroy with "the abomination of desolation" the Church of Christ in his absence; so now, by means of the deceived nations in the four corners of the earth, to attempt the dethronement of the Son of David.

He knew not "the mystery of Christ," when he tempted the Holy child Jesus upon earth, nor

* Exodus xvii. 16.
knows he the mystery of that King that now sitteth upon his holy hill of Zion. Though fallen from his high estate, among the heavenly hosts, where he shone as the morning star, and prostrate among the nations, no more admitted into the angelic world, but only for a little while let loose upon earth; he sees there an object of his incurable ambition. It is the throne of Messiah! in opposition to the erection of which, he had to his cost, laboured so much, both by deceit and violence, under the former dispensations.

He contemplates from his earthly position the heavenly city, where—according to the descriptions of Ezekiel and St. John compared together—founded upon the holy hills, it raises its magnificent structure;—to speak of it “in the tongues of men”—as it were a city of precious stones built up unto the skies. The eye of Satan’s ambition, perhaps, regards it as a means whereby he may scale the heavens from which he fell, or, at any rate, as “prince of the power of the air,” recover his lost dominion over this lower world: so at least we may reason from analogy, in the types and symbols shewn to us by the Prophetic Spirit.

“Thou saidst in thine heart,
I will ascend the heavens;
Above the stars of El,
I will raise my throne;

I will sit on the mount of the testimony,
In the recesses of the sanctuary;
I will ascend above the cloudy heights,
And be like the Most High.”
He contemplates, on the holy "mount of the congregation," the "place of their sanctuary," as "a glorious high throne." It is, even its most glorious mansions, in the possession of those, who are exalted from the earth: one reigns indeed before his elders, who is "Lord of all," to whom every knee "doth bow, and every tongue confess;" he appears in the "likeness of the Most High," "the image of the invisible God," but at the same time as "the first-born among many brethren." Not to be less than this, seems to be the aim of Satan: ill brooking it, perhaps, that the "Son of Man" should be "exalted above every name, that is named, angels and principalities and powers being made subject unto him!" Satan cannot be an avowed atheist, he knows, and has felt too much of the power of the Great Unseen, to disbelieve the existence of the Deity,—although he has taught some few fools upon earth to say in their hearts, "There is no God!" His enmity is against that manifestation of Deity which is made in the mysterious person of the Son—the seed of the woman, who, after all his partially successful opposition, is to bruise his head.—It is the Spirit of Antichrist that has its fountain in his breast!

Unchanged in malice or in desperate hardihood, by his long confinement in the abyss, "he goes out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea."

Revelation xx. 9, 10. "And they went up on the breadth of the earth, 'or' land, and compassed the camp, 'or' station
of the saints about, and the beloved city: and fire came
down from God out of heaven, and devoured them. And the
Devil that deceived them was cast into the lake of fire and
brimstone, where the beast and the false prophet are, and shall
be tormented day and night for ever and ever."

In the great judgment of the vintage, before the
Millennium, at the battle of Armageddon, we shall
remember, there was a distinction made in the doom
of the deceivers, and of the deceived:

Chap. xix. 19. "And I saw the beast, and the kings of the
everlasting reign, are ended, the Devil, the deceiver,
is cast into this same "lake of fire that burneth with
brimstone." The nations, also, whom he has de-
ceived, are "consumed with fire from heaven;" by
the shaft of the lightning, which is the usual mean-
ing of the expression. This, however, is a different
judgment; amounting, I should suppose, to no more
than temporal death: for their final judgment, they
must stand with the "rest of the dead," before the
last tribunal of Christ. That, with the devil his
angels also lay under the same curse, we may well
believe; because "the Judge of quick and dead,"
“at his appearing” to set up his kingdom, when he pronounced the doom of the apostates in the church, called it “the everlasting fire prepared for the devil and his angels.”

By “the beast and false prophet,” at the first peopling of this horrible pit of Gehennah, I conceive, that not only the members of Antichrist, found upon earth at that time, and who go down “alive” into this lake of fire, are symbolized; but all, in every age, in whose hearts “the mystery of iniquity worked,” or at least who were abettors of the same; all who were actuated by “the spirit of Antichrist,” and, as far as in them lay, were defilers and destroyers of the temple of the living God.

The kings and counsellors, or legislators of the earth, who, bearing the sword of justice in the name of Christ, have persecuted his faithful servants; or in the exercise of their power and influence, “have stood up and taken counsel against the Lord and against his anointed;” “Let us burst their bands asunder, and cast away their cords from us.”

All “the ministers of the word” and “stewards of the mysteries of God,” who, “in the latter times should depart from the faith, giving heed to seducing spirits and doctrines of devils,”—“beguiling” into voluntary humiliation and worshipping of angels”—“not holding the Head,” but by feigned words “making merchandise of the people,” till in various degrees the only Mediator has been supplanted by other mediators, and tutelary gods, dividing the trust and worship of Christians, and teaching that salvation is not
by grace through faith, but by works of righteousness which they have done.'

Lastly—for their full development, seems to be placed at the last—All Christian teachers and pastors, so calling themselves, who, not knowing the scriptures and the power of God, privily bring in damnable heresies, denying the Lord that bought them, whether in the mystery of his Divine Person, or in the fundamental doctrines of his atonement; or in turning the grace of our Lord into lasciviousness, as well in public principles which they disseminate, as in the incontinency which their private life, notwithstanding their profession, holds forth as an example, and cause of offence to many.

These three great generations of the Spirit of Antichrist, are thus designated, perhaps chronologically, by Jude. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." For, as we know from St. Paul, "them that sleep in Christ, will God bring with him;" so we know from the prophet Daniel, that "at the time Michael stands up for the children of his people," and "every one found written in the book shall be delivered."

Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

So that when "they that are wise" are made to "shine as the brightness of the firmament, and they that turn many to righteousness as the stars for
ever and ever,” at the same time shall “some awake to shame and everlasting contempt,” or “abhorrence.” It is the same word used in the last verse of Isaiah, “and ye shall go forth and see the corse of the men that transgressed, or rebelled against me; for their worm shall not die, and their fire shall not be quenched, and they shall be an abhoring to all flesh.”

Three times does our blessed Lord, in the ninth chapter of Mark, quote this passage, to show the awful fate of those who “offended,” “enter not into life,” “to go into hell,” Gehennah, “into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.” And what we remark further on this most awful passage is, that, as the glory of the blessed is in some sort an object discernible to men upon earth,—“They shine as the brightness of the firmament,” “as the stars for ever and ever;” so are the first damned—it may be, all the antitypes, in their respective generations, who have corresponded to the types of Pharaoh or Herod, or of Baalam, or of Corah, “The Rephaim,” or giants in iniquity, whom the prophet Isaiah tells us, “the earth” “shall,” at that time, “cast from her womb”—in that pit of “outer darkness,” where their worm dieth not, and their fire is not quenched;—so are they to be, in the eternal pangs of this second death, an object of “abhorrence to all flesh,” an object which men, in some sort, may “go out and see.”

* xxvi. 19.
SATAN'S ATTACK UPON THE HOLY CITY. 311

And into this state of final misery and destruction, are Satan and his angels now cast; though not at the commencement of the everlasting reign, at the time the beast and false prophet were; but at that epoch, which in prophetic language, is dated a thousand years after the first resurrection, when the saints of the Most High, together with their Lord, were put in possession of the eternal kingdom.
SECTION THE SEVENTEENTH.

THE FINAL JUDGMENT OF ALL THAT ARE IN THEIR GRAVES.

The "great white throne," the throne of Messiah—It had been, from the period of Satan’s confinement, erected on Mount Zion—Here "God, the judge of all," will pronounce his final sentence on the dead, small and great—Not a judgment of "quick and dead," but of the dead only—A judgment according to works—The book of life produced in this last judgment.

Rev. xx. 2. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them."

Whatever be the time to which this vision refers, the circumstance that the Judge upon this throne is visible, were enough to prove that it is the throne, not of the Father, "who dwelleth in the light, which no one can approach unto, whom no man hath seen or can see;" but of the Son, the "image of the invisible God."

Besides, "the Father judgeth no man, but hath committed all judgment unto the Son;" "hath given him authority to execute judgment," "because he is the Son of man." "Marvel not at this, for
the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation."* So St. Paul speaks: God "now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."†

This "great white throne," therefore, can be no other than the throne of the Incarnate God, our Lord Jesus Christ; not his Father's throne, to sit down with whom thereon, having overcome, he left the world; and in respect of which, he again leaves the Father, and cometh into the world,—"Delivers up the kingdom to God, even the Father," and "the Son also himself becomes subject unto him that did put all things under him, that God may be all in all." That throne, or seat of power, where the Christ now sitteth at the right hand of God, centre, as it were, of Divine energizings—which, in truth, is everywhere—is not contained within the limits of creation, nor within the relations of time and place. All that touches the power of absolute Deity, and its operations, is eternal, immense, unsearchable!

But we read of another throne, the seat of power and dominion of the Incarnate Son, "Lord of all," and "King of glory," "the Son of the Father," "the

* John v. 27. † Acts xvii. 30, 31.
only-begotten,” brought a first time and a second time “into the world;” at the first, made man, conceived by the Holy Ghost, born of the Virgin Mary; at the second time, with regard to this visible world,—for angels have already seen and worshipped,—to come in the clouds of heaven, to sit upon the throne of his glory, to judge and govern the world in righteousness, in his capacity of Son of man; to have all things put under him, all things so entirely, that the Invisible Deity as it subsists in the Indivisible Trinity, and in the Person of the Father unaffected by the arrangements of the manifestation of Deity to created beings, is the only one exception. For, as that Deity is subsistent in the person of the Holy Ghost, there is a personal arranging under the Son, “God has sent me and his Spirit.” In the government of the God-man, the Holy Ghost, as the anointing Spirit of Jesus, is as “the seven eyes” of the Lamb,—“the seven lamps burning before his throne,”—his perfection of vision, his perfection of manifesting light. For still we are to remember, that the Incarnate God does, personally, ever restrain himself within the limits of the created nature, which he has condescended to assume. But, for this condescension, in his capacity of Son of man, God has highly exalted him, “and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

* Philippians, ii. 9, &c.
THE LAST JUDGMENT.

It is the throne of this exalted Son of man, that we here contemplate, and to shew the greatness of that name, which is above every name that is named, not only in this world, but in the world to come, "Heaven and earth," are described in the vision, as "fleeing away," or as "having fled away, before the face of him that sat on the throne," having so fled away that "no place was found for them."

This "great white throne," therefore, is certainly the royal seat of the Son of man, the throne of "the Lord's anointed." This vision, however, shews not its first erection; but only the last scene of vindictive justice, which is executed before it: "Ever since the world began has thy seat been prepared, thou art from everlasting!" in his predestined character, as the Lord Christ elect, he made and governed the world. The actual erection of this throne in the visible world, was, as the language of prophecy always represents, when—having in the character of Lord of hosts, destroyed the earthly enemies of his people, and trodden the wine-press of the wrath of Almighty God—he made the holy hill of Zion his dwelling-place for ever.

The visible kingdom of the Son of man over the earth commences when the fourth empire is destroyed; for then, as to all power, and might, and dominion,

"The iron, the clay, the brass, the silver, and the gold," were "broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, that no place could be found for them: and the stone that smote the image became a great mountain, and filled the whole earth."—Dan. ii. 45.
It is in the destruction of the fourth empire, that is, in connection with the battle of Armageddon, that

"The Lord punishes the host of the high ones on high, and the kings of the earth upon the earth, and they are gathered together, as prisoners are gathered in the pit," or dungeon, "and shall be shut up in prison; and after many days shall they be visited. And the moon shall be confounded, and the sun ashamed, because Jehovah Sabaoth shall reign in Mount Zion, and before his elders gloriously."—Isaiah xxiv. 21, &c.

In this passage, it is with the imprisonment of these "high ones on high," not with their final doom, that the erection of Jehovah's throne on Mount Zion is clearly connected." In the destruction of the fourth empire, the beast and the false prophet met, indeed, their everlasting doom; but the kings and their armies generally were slain, and in the "common death of all men," went down into the pit of Hades, to await there their final judgment at the general resurrection: "after many days shall they be visited." "The host of high ones on high" also, were not finally judged, but were shut up in the prison, to be taken account of after many days:

Revelation xx. 1, &c. "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him for a thousand years."

Immediately, the saints of the first resurrection are seen on their thrones, which are on the throne of Christ. He dwelleth between the cherubim! "he
reigns in Mount Zion and in Jerusalem, and before his elders gloriously:

"And they lived and reigned with Christ a thousand years."
"And the rest of the dead lived not till the thousand years were finished."

So that, unless the plain and literal sense of these passages can be overturned, the "great white throne," before which all the dead stand to be judged, and "from the face of him that sat thereon heaven and earth have fled away," this throne, which is no other than the throne of the Son of man, had been erected, and had ruled in the world of living men for a thousand years. And the heavens and the earth had long ago received their final shaking, in order to their removing. And if, during all this first period of the everlasting reign, they still were continuing to pass away, and all things were not made new till the final judgment of Satan and of the unblessed dead; yet at his coming forth as the Lord of hosts, the great work of the destruction, and of the re-formation of the earth, had been achieved, and the new age had begun to go forth.

Immediately before the statement of his visiting the hosts of the high ones and the kings of the earth, the prophetic Spirit declares:

"Surely the fastenings of the lofty sky are unloosed
And the foundations of the earth are shaken!

The earth is much broken,
The earth is shattered to pieces:
The earth rocketh to and fro;
The earth staggereth like a drunkard,
And tottereth like a hovel:
And its iniquity lieth heavy upon it,
And it shall fall, and rise no more."

This was the time of "the great tribulation,"
"the time of trouble such as never was, or should
be again, in the creation which God created." And
if "all things had not been made new," much had
been renewed, in order to erect the mountain of the
Lord's house at Jerusalem, to be the sanctuary and
throne of the anointed King of the whole earth.
Already had the "Creator of the world to come"
"planted the heaven, and laid the foundation of the
earth," in order to the saying to Zion, "Thou art my
people." He whose "years are throughout all ge-
nerations," "who of old created the heavens and
the earth, had caused them to "perish," aye, "all
of them" had "waxed old as a garment; as a ves-
ture had he changed them, and they were changed."
But the Lord Messiah is "the same," "his years have
no end." And with respect to his restored people,
"The children of his servants continue, and their
seed is established before him."

The new heavens and the new earth, wherein
righteousness had dwelt for a thousand years, or
whatever the period designated may be, could not,
then, be that heaven and earth that fled away, at
the time when he appears on his throne as the
Judge at the last resurrection. In fact, that throne
is the Mount Zion, on which the heavenly Jerusalem,
containing "the throne of God and the Lamb," or
"God even the Lamb," had descended. From this
sacred spot, he is represented, as "judging the
quick and dead, at his appearing and kingdom:
THE LAST JUDGMENT.

Isaiah xxv. 7, 8. "And he will destroy in this mountain, the face of the covering cast over all people, and the veil that is spread over all nations. And he shall swallow up death in victory, and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth."

This, I can have no doubt, applies to the first resurrection, when death, as an enemy to Christ, holding the dead bodies of his saints in corruption, shall be destroyed, or "rendered without power or efficiency." This is a deliverance for which his still waiting people in great trouble are expecting,—"Thy dead men shall rise." This is before "the Lord cometh out of his place to punish the inhabitants of the earth."* At Jerusalem he comes forth with all his saints, and there he erects his throne for ever. Before this throne he led Satan, with his deceived nations, in his last permitted attempt against his reign, and here he pronounced the everlasting doom of that evil spirit. Before this same tribunal, therefore, we need not wonder that all the dead shall stand at the final judgment. It is "because he is the Son of man," that he has "authority to execute" this "judgment," and the dead stand before him as men restored to their former and proper life again. Terrestrial regions, therefore, may well seem the appropriate place of their assembly.

"I saw the dead, small and great, stand before God." This is evidently a judgment of those alone, who were till then in the state of death—of the first

* Isaiah xxvi. 21.
or temporal death; not in the state of the second death, as they are, who were symbolized by "the beast," and "the false prophet." Their final judgment had been pronounced, and "the smoke of their torment," which "ascendeth for ever and ever," had already begun to go up. Among these dead who now arise to judgment, of course are not numbered the saints of the first resurrection; "holy and blessed," they had long entered into the joy of their Lord, and had "reigned with Christ a thousand years," or a first long period of the everlasting age. But we have here "the rest of the dead," "who lived not again until the thousand years were finished."

We may remark, also, that it is not a judgment "both of the quick and of the dead," as it was before the Millennium, at the first appearing of Christ in his kingdom, "when the kingdom of God was fully come." We read here nothing of the living, as standing before Christ to be judged on this occasion; and it were difficult to say where they could be found. Satan had deceived the nations in the four corners of the earth, and they had perished by fire from heaven: if they appear at this judgment, it is among the dead, who are then raised.

With respect to the restored Israelites, and, of course, the nations joined to them, they stand in virtue of God's everlasting covenant, to write his laws in their heart, and to preserve them by his infused fear, that they should not depart from him. In virtue of their covenant, they are in possession of everlasting life upon earth: with them "there is
no more death. They belong not now to that universality, "to whom it is appointed once to die, and after that the judgment." They cannot be called into judgment; for though a people in the flesh, "they have washed their robes, and made them white in the blood of the Lamb:" they are partakers of such a remission, that "there is no more mention of sin." From the time of their settlement at the commencement of the Millennium, we read of no change or alteration in their state or condition; they are "all righteous," and "inherit the land for ever." Or, if the condition of the world around them be now advanced in blessedness, the whole terraqueous globe perhaps, made like their own garden of Eden, and all nations given to them in their everlasting covenant; yet there is no intimation of any essential change in their state of existence. If the risen saints in the heavenly Jerusalem are to "reign for ever, even for ever and ever," there must for ever be subjected nations to be governed. "The thousand years" does not measure their reign: it only marks off a first period of it, in particular circumstances, according to the "manifold wisdom of God."

But it is the dead, that on this occasion stand before God.

"The sea gave up the dead that were in it; and death and Hades delivered up the dead that were in them." "All that are in the graves hear his voice, and come forth."

Whether the summons, and the standing of all the vast multitude to receive the sentence, be simultaneous, the occupation as it were of one day, or a
long-continued process, more analogous to the proceedings of a human court of judicature, the language of the text does not, I think, lead us to decide: We shall remember, however, that the Incarnate God, as a child of man, is to judge his fellow-men, and therefore, I conceive, that though the fulness of “the Godhead dwelleth” in the glorified man;—and in personal manifestation, no where else;—yet in this last grand and awful solemnity, he will in his mode of procedure, come much within the limits of their common humanity.

He comes to judge between the Invisible God in his essential being, and his intelligent creatures, and he is that “Daysman” between, “that can lay his hand upon both,” according to the wishes of the tempted Job, when his darkened spirit questioned the equitableness of God’s dealings with him.

If, indeed, the question be started here, “How are these dead raised, and with what body do they come?” we cannot answer it in the language of St. Paul, respecting “those that are Christ’s,” whom he will raise up in spiritual bodies like his own, “at his coming.” We read nothing respecting these dead being raised up “in incorruption,” “in glory,” “in power:”—of a “spiritual body,” regenerated from the second Adam who is “a quickening spirit,” we have nothing in this passage: nor does the occasion require us to suppose it. Say that some are not cast into the fiery lake, it does not appear that they inherit that kingdom of God, that “flesh and blood cannot inherit,” or ever “bare the image of the heavenly;” and with regard to them that are
"accused and condemned in this fearful judgment," it does not appear that any essential alteration in their natural bodies is requisite,—no "new creation;" though such an endurance must be given them in corruption that their worm may not die, neither the fire be quenched.

It should seem, indeed, that it is not necessary that a sinner should go through the dissolution of the first death, in order to endure the pangs of the second. For, we read of the beast and the false prophet; "these both were cast alive into a lake of fire, burning with brimstone." *

The awful process of this last grand assize, is thus related:

"And the books were opened: and another book was opened, which is of life: and the dead were judged out of those things which were written in the books." "And the sea gave up the dead that were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death; and whosoever was not found written in the book of life was cast into the lake of fire."

What must mainly strike us in the general view of this passage, is, that this last judgment is "a judgment according to works." "All that are in the graves hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This judgment is the execution of the sanctions of God's holy law: whether mankind

* Revelation xix. 20.
knew that law as part of the revelation of God; or, without an immediate revelation, had it impressed upon their minds, by that God who "nurtureth the heathen:" as St. Paul writes,

Romans ii. 11, &c. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which do shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

And thus the Apostle argues with them who reject a preached gospel:

Ver. 4, &c. "Or despiest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasur'est up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them, who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath; tribulation and anguish unto every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every one that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God."—"If in the day when God shall judge the secrets of men, according to my gospel."

God, both as legislator and as judge, is, in these and all other passages, set forth as ready to give the
reward of life to the obedient, as well as to award the sentence of death, even of the second death, to the transgressors. Therefore, not only in this opening of the epistle to the Romans do we read, "The doers of the law shall be justified;" but, in the statement of the general judgment, we also read, "They that have done well, to the resurrection of life."

But, are there, have there been, or will there be, any such? Surely, on this point, the revelation of God is most express:

"We have before proved both Jews and Gentiles, that they are all under sin, as it is written, there is none righteous, no not one," &c. "That every mouth may be stopped, and all the world may become guilty before God."

Such was the contemplated condition of all classes of mankind, as they did or did not receive the righteousness of God through faith in Christ, held forth in the gospel.

"For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus," &c.

And I should suppose, that no one would imagine, that among "them that believe not the gospel of our Lord Jesus Christ," there is any alteration in the condition of their moral character, as contemplated in the prospect of this "day of wrath, and revelation of the righteous judgment of God."

The believers in Christ, as we have seen, appear not in this fearful judgment: on the last day of this present dispensation, they were raised up, and having achieved the victory over the world, and received
the crown of righteousness from the hands of the Righteous Judge, "were set down with him on his throne." There can, therefore, be no question but that, on this occasion, when God shall judge "according to truth" "the secrets of men by Jesus Christ, as his gospel declares, "every mouth will be stopped, and all the world be brought in guilty before God,"—"That although another book, that of life, is opened on this occasion, which, upon the whole, I think, implies that there are some who appear in this judgment whose names are written in that book, and who are delivered from going down into the pit; yet I think, there can be no question among the careful readers of scripture, that they obtained not the insertion of their names in this book of life "according to works of righteousness which they had done." That it will ever hold true, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

It may, indeed, be a question most difficult for us to resolve, "who" confessedly "know but in part," who those are, that in this final judgment are manifested, as partakers of the mercy of God through Christ. But our partial knowledge can, in one respect, leave us in no doubt who they are not.—They are not those who, in their life-time, repented not, nor believed the word of God. "So our Lord addressed the Jews: "If ye believe not that I am he, ye shall die in your sins:"—"the wrath of God abideth on them." In his commission to his apostles, sent out into all the world, his firm declaration is, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."
In Israel "a remnant according to the election of grace were saved," and "the rest were blinded." "He visited" at that time the Gentiles, "to take out of them a people for his name." "The Lord added to his church daily such as should be saved:" "as many as were ordained to eternal life believed." We have no warrant from scripture, to suppose that God had any other mode of applying the gift of his grace, to the sinners of mankind whom his mercy would spare, but by leading them to repentance and faith in Christ: "As many as the Father has given me will come to me." And "this is the condemnation, that light is come into the world, and men loved darkness," &c.

Again, it is asserted, "There is no name given under heaven but only the name of our Lord Jesus Christ, whereby we must be saved."

When heresies and false doctrine arise in the Christian Church, it is not contemplated, as an excusable or inculpable ignorance to any one: they "must be," "that those who are approved may be made manifest." God saves his people, as we see in the cases of the seven Churches of Asia, by keeping them undefiled from the errors of the day, and the corruptions prevalent in their respective communities. And when the great "falling away" is contemplated, and "all the world wonders after the beast," they are excepted, "whose names are written in the Lamb's book of life." For the rest, in just indignation for the rejection of his Son, God "sends them a strong delusion, that they may believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."
For the impenitent and unbeliever no prospect of mercy, therefore, can be held out from this passage, describing the last universal judgment of the dead. But among all the generations of mankind, in their various destinies, though the human mind—in all circumstances, where it was the Divine pleasure, that no casualty or mental disease should prevent the development of the faculties to the responsible appreciation of religious and moral good and evil,—though the human mind in itself, was ever found "alienated from God;" yet who shall say there are no objects of his gift of penitence and final mercy. And when, especially, we consider the multitudes of the human race that have died in infancy before they attained to "the knowledge of good and evil," who shall speak of their everlasting state? And though we gather even higher hopes, respecting the children of believers—"the children of the kingdom," who are brought unto Christ, and are removed in infancy, yet, respecting the rest, there is no consideration that can lead to the apprehension, that they are cast into "the lake that burneth with fire and brimstone." God, who takes so very large a portion of them "out of the miseries of this sinful life," and permits them not "to earn the wages of sin," doubtless does it in "his great goodness."

Much, indeed, forbids the conclusion that these are partakers with the mystical body of Christ, in the glories of his eternal royalty and priesthood. But he, who told his disciples, "I go to prepare a place for you," said also, "in my father's house are
many mansions.” When “the dead, great and small,” stand before the tribunal of the Mediator, this perhaps may be seen; and we may rest assured that their departed spirits are now in the hand of “a faithful Creator.” And, if we entertain this view of God’s final treatment of this large, very large, portion of the dead, it certainly throws light upon that extraordinary application of Jeremiah xxxi. 15, &c. concerning Rachel weeping for her captive children, which the evangelist has made to the murdered babes in Bethlehem. “Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy: and there is hope in thine end, saith the Lord, that thy children shall come again to their own border;” and other weeping parents besides those of these murdered babes, who lament over the early tombs of their children, may perhaps hear the voice of consolation in these words: The pangs of the travailing mother may not have been in vain, though the fruit of her womb has been withdrawn into a world unseen.

But, in this most awful, most mysterious, contemplation, let us not in our Christian practice forget the baptism of infants, ever “retained” in the Catholic Church, “as agreeable to the institution of Christ.” Though there are that rebuke those who bring them, let us remember the words of our most merciful Saviour, “Suffer the little children to come to me, and forbid them not, for of such is the kingdom of heaven.” The ancient churches, who first
received "the faith once delivered to the saints," were, without one exception, unanimous on this point of practice, for more than a thousand years after the death of the apostles. And it would appear to me a presumptuous, not to say an adventurous step, under the gospel dispensation, to deny to little infants the outward token and symbol of regeneration.

The reasonableness of the thing may by some be doubted; but who shall undertake to pronounce, as an oracle, it can be of no consequence to an infant, taken away in its early days. When respecting the circumcision of infants—which in its spiritual effects, points to something in the world to come—God himself has declared of the "uncircumcised manchild," "that soul shall be cut off from his people; he has broken my covenant."*

From dwelling on the idea that through the neglect or unbelief of parents, "an infant of days" may suffer loss in an eternal world, charity withdraws our thoughts; though it were the best of charities, if there can be any apprehension, in such a case to sound an alarm, and sharply rebuke all careless negligence on such a point. But, when we set before us the dispensation of mercy, and think of "the unsearchable riches of Christ," we need not be "straitened in our own bowels:" where he has pronounced no definite sentence, as he has upon the impenitent and unbelieving, and where the threat of a righteous judgment to come can hardly apply, surely there we may indulge the fondest expec-

* Genesis xvii. 14.
tations of mercy's rejoicing over judgment, and say, "there is no end of his goodness!" Surely in the affair of the baptism of little children, Christian parents and congregations have enough to encourage them to "ask," and to "seek," and to "knock." For when He, who is the righteous Judge of all the earth, tabernacled amongst us, and showed forth his glory in acts of temporal mercy, it was not the believing application of the poor sufferer himself, which alone moved his compassion, and drew forth the healing virtue from his precious person; but the prayer of many a parent was heard for a distressed or for a dying child; others' legs brought the lame before him; and the kind offices of friends availed for the helpless; the hand of mercy was still imposed, and the diseased restored; the shadow of his fleshly body passed not fruitlessly over the couches of the impotent folk, which by the charity of fellow-creatures were laid in his way. Oh, for more faith to pray! for more charitable interest, in Christian congregations, for helpless infancy! Oh, for a greater disposition "to magnify together the living Lord," who has promised to be in the midst of us, where two or three are met together in his name!

We remark also, in this awful passage, a seeming distinction between the dead, that were in "Death and Hades," and the dead which the "sea gave up," of which no other adequate explanation has been given, than that the reference here to the sea, is made as to that great agent which once, at God's command, swept away a whole world of living men.
And 1 Peter iii. 19, 20, with iv. 6, when taken in their plain and literal construction, certainly indicate some particular dispensation of mercy towards “these spirits in prison,” and to these, perhaps, as enrolled in the book of life, this passage may have a special regard. And there may be other classes and descriptions of the children of Adam, although we know nothing of them, who ate their bread in labour and sorrow, and returned to their dust, in some awful catastrophe, perhaps, where there could be no register of their last thoughts, to whom God may have been pleased, through the second Adam, to extend the gift of penitence and of his mercy: though they were not made partakers of the glories of the first resurrection—though not sharers in his throne, they may be the happy subjects of his kingdom.

For it strikes me that the “book of life” here, is not that book of life, which enrols the children of the first resurrection, the inhabitants of “the holy” and “heavenly Jerusalem,” the “names that are written in heaven;” but a book containing the names of them, whom God in his sovereign mercy saves from “the lake of fire,” “the second death,” and permits to live upon the renewed earth. They are not given to Christ as his brethren, and companions in his throne and glory; but they are given to him as his subjects with the remnants of the living nations that are spared to inhabit the new-formed earth: which, as well as the purified heavens, is a part of the inheritance which he has redeemed and will establish in blessedness for ever.
THE LAST JUDGMENT.

Thus when he comes to erect his kingdom upon earth, in the rescue of restored Jerusalem from the grasp of her enemies, it was said to the prophet Daniel:

Dan. xii.—“And at that time thy people shall be delivered; every one that shall be found written in the book.”

This certainly with propriety may be called “a book of life,” for those found written therein were not to perish, but to prolong their days upon earth for ever: “they were written among the living in Jerusalem.” Of this nature I conclude is the “book of life,” represented as being produced in the last general judgment, when “all that are” yet “in the graves come forth,” restored again to their natural life. But in the righteous judgment of God, “whosoever was not found written in the book of life was cast into the lake of fire,” where the beast and the false prophet had long been, and where Satan and his angels had been lately cast.

And now the favored apostle is shewn the new creation, perhaps in its finished form, which had its commencement when the Lord built up Zion, and appeared there in his glory.”* In its full development, there was no more sea, or “the sea was no more,” which some apply to the Mediterranean or great sea, the only sea, strictly speaking, probably that John had ever beheld; yet nothing forbids that we should take the term in its most extensive sense, as applicable to the whole collection of waters, for “all things” are to be “made new.”

* Psalm cii.
The effect produced upon the waters of the globe by the manifestation of the Redeemer in flaming fire, when he cometh forth to the destruction of his enemies, and to establish his dominion over the earth, is frequently noticed in scripture:

"Behold at my rebuke I dry up the sea,  
I make the rivers a wilderness,  
Their fish stink for want of water,  
And die for thirst."*  

"He restraineth the sea and dryeth it up,  
And all the streams has he exhausted."†

The symbol of a judgment at that time suspended, shewn to the prophet Amos, is very remarkable in its description, "Behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part." It had actually eaten up a part, as seen in the vision, when the Lord relented; but we have here a foreshewing of what will be the effect of the Lord's calling to contend with fire. A fire is employed that is sufficient "to eat up the great deep." And no doubt the watery world will have undergone as great and important a change as the other parts of the universe; when he "once more shaketh the heavens, and the earth, and the sea, and the dry land." But though the ocean in its present form be no longer, we need not doubt, that the new heavens and the new earth will have their distribution of waters. Of the destruction of one sea, and the effect produced upon another, of the earth cleft for two new rivers, and the smiting of the

* Isaiah l. 2. Compare Zeph. i. 3. Ezek. xxxviii. 20. Hosea iv. 3.  
† Nahum.
great Euphrates into seven shallow streams, we have already read in prophecy.

Reproduction out of destruction, seems to be the constant picture set before us; and though the present sea be no more, the "dividing," or rather the "reducing" or "stilling of the sea when the waves thereof roar," is reckoned as "an ordinance" "that does not depart from before the Lord." And the promise must be sustained, that "the fish of the sea, and whatsoever passeth through the paths of the seas" must be "put under the feet of man."*

The sterile ocean, then, in its present form is to be no more, and a new distribution of land and water, on this terraqueous globe, of the nature and effects of which, we can form no idea or conjecture, is to be the final condition of this redeemed earth:

Isaiah xlv. 18.—"For thus saith Jehovah that created the heavens; God himself" "the Elohim himself" "that formed the earth" made it; he hath established it, he created it not in vain: he formed it to be inhabited: I am Jehovah, and there is none else."

We read in the epistle to the Hebrews respecting the glory and inheritance of Christ:

Heb. i. 8, &c.—"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a

garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

It follows in the psalm here quoted, as we have before noticed,

"The children of thy servants shall continue, and their seed shall be established before thee."

And perhaps the beauteous scenes of the new creation in its finished state, which during the Millennium had been displayed in some happy countries, and caused the Arabian desert to rejoice and blossom as the rose, that had made Israel's wilderness like Eden, and her desert like the garden of the Lord, may now, if not before, have been extended "from the rising to the setting sun," and "the outgoings of the evening and morning made to rejoice."

"Thou hast visited the earth, and made it to teem with plenty; Greatly hast thou enriched it!
Elóhím has divided 'into streams' the fulness of the waters, Thou hast prepared their abundant produce.
When thus thou hast prepared moisture for the furrows of the earth,
Thou breakest down its ridges.
Thou dost moisten it with showers,
Thou blessest its vegetation;
Thou encirclest the year with thy bounty,
And thy chariots drop fatness;
They drop beauties on the plain,
And the hills are girt with joy;"
The pastures are clothed with flocks,
And the vallies are clothed with corn;
They utter the sound of joy, they sing."

Here, then, we contemplate the consummation of
the world's redemption. And this prospect of good
for the earth, from the dust of which he was
created, must certainly be most consolatory to the
pious believer's mind. When he himself has re-
ceived his higher destinies in heavenly places with
Christ Jesus, he may not perhaps think with in-
difference on his native place, and the scenes of his
humbler fortunes: in perfect holiness—where the
glory of God absorbs every other consideration—he
has acquiesced in the hallowing of God's name in
the destruction of the wicked; and beheld with
triumphant eyes—while he followed in the armies
of heaven, Him, who in righteousness doth judge
and make war—the everlasting discomfiture of
every enemy of the Lord's Anointed: but not with
less emotion will he behold the manifestation of
the great Restorer's power, as out of second chaos
and destruction he shall bring forth harmony and
beauty, both when he begins, or as he proceeds, or
shall consummate the "promised new creation"—
folding up and changing the vesture of all things,
till heaven and earth be full of his glory.

He that has the higher portion in this glory, who
is "called according to the purpose of God," "justi-
fied" and "predestinated to be conformed to the
image of His only begotten Son, that He may be the
first-born among many brethren," may well rejoice
in hope of the riches of this glory; Christ's "in-
heritance in his saints;" and, as St. Paul teaches, con-
sole himself in the present short affliction, which is
working for him a far more exceeding and eternal
weight of glory: for he says, "I reckon that the suf-
ferings of this present time, are not worthy to be com-
pared with the glory that shall be revealed in us."
And not only this; but he sees as it were instamped on
all the creation of God, a deeply cherished hope to
be partaker in the manifested glories of the children
of God. "For the earnest expectation of the
creature waiteth for the manifestation of the sons of
God." "Because the creature itself shall be de-
lered from the bondage of corruption into the
glorious liberty of the children of God."
"O may we ever be enabled, to keep steadily in
view," the things which God hath prepared for them
that love him,"—"things freely given us of God,"
with that glowing hope, which he, who "hath it in
him" "purifieth himself as He is pure,"—mindful
of the wonderful assurance given us, "For all things
are your's, whether" "the world, or life, or death,
or things present, or things to come; all are your's;
and ye are Christ's; and Christ is God's."
"Therefore, with angels and archangels, and
with all the company of heaven, we laud and magnify
thy glorious name; evermore praising Thee, and
saying, Holy, Holy, Holy, Lord God of Hosts, heaven
and earth are full of thy glory: Glory be to Thee,
O Lord Most High!!! Amen."
APPENDIX THE FIRST.

A SHORT SKETCH OF THE PROPHECY OF THE REVELATION AS
ALREADY FULFILLED.

In attempting to give a short sketch of the order of events, and of the
meaning of the symbols, in the prophecy of the Revelation, which the
reader, who is interested in this important study, may compare with
other schemes that have already been laid before the public, I would be
understood as only stating the opinions which one student has formed,
according to the best of his knowledge and belief, after many years'
attention to the subject.

In the first place, with many others, I recognize in chapter i. 19, a
division of the order of events into two parts.

"The things which are,"—"and the things which shall be hereafter."

I include, of course, the vision of the great high priest, and the ad-
dresses to the seven churches of Asia, under the former; and all the rest,
from the opening of the fourth chapter to verse the sixth of the twenty-
second under the latter; the remainder being a practical application of
the whole book.

Accordingly, I conceive that the main purport of the addresses to the
seven churches, is to shew the then present state of religion in these
Christian societies, as seen in the eyes of him "who trieth the reins and
the hearts." They are not, strictly speaking, prophecies of the future;
for, although the threat of foreboded judgment, "if they repented not,"
and the intimation of mercy to two of the churches in particular, are
fairly made out in the subsequent history of this part of the Catholic
Church; yet, I am compelled to acknowledge that the attempts which
have been made to shew in these addresses, a prophetic view of the
different state of religion, in the subsequent ages of the Christian world,
in their regular order, till the appearance of the great Redeemer, have

fallen very short of producing any conviction on my own mind. These addresses, therefore, I look upon as shewing the actual present state of religion in these seven primitive societies, under their respective pastors; and this inspection of "things which are," with the indications given of the various ways in which corruptions have grown up, and spread in them severally, is sufficient as a sample, and is intended for a caution and warning for all Churches, in all ages; and especially do we learn, the great blessedness that awaits, at Christ's coming, the remnant in every church, whatever the character of the church as a society may be, who have maintained the truth, and been faithful to their Master, in seasons of trials and temptations, from whatever source they arose, in the days of their pilgrimage.

Next, with respect to the main vision—"of things that should be hereafter," I think the order of events, as more particularly developed in the history of the visible transactions of mankind, is arranged in the following manner:

Seven seals as primary divisions, include them all;
The seventh seal, however, is divided into seven trumpets,
And the seventh trumpet, again, into seven vials.

So that, as a primary division, all the seven trumpets, including the seven-fold division of the last, into its vials, are included in the seventh seal. Various visions are shewn besides, affording prophetic symbols of things in heaven and things on earth, and placing in our view the chief agents or characters, at particular junctures, in the rise or fall of empires and states: they form, indeed, a very considerable portion of the whole book; but these visions are introduced, in the nature of proems or episodes, preludes or interludes, (whatever term may be judged most suitable,) and are, except for purposes of illustration, to be kept distinct from the main action of the prophecy—the main action, I mean, as to the occurrence, in their appointed order, of those events and judgments which mark the avenging hand of Providence upon the enemies and corruptors of the visible church—the taking away, especially, and consuming the power of the fourth empire, in the successive periods of its continuation, and under the different phases of its appearance in the world, till the end shall come, and "the day when the Son of man shall be revealed."

The Revelation forms, therefore, but an enlarged history of "the frayings" of the last "of the four horns of the Gentiles, which scattered Judah," —of the fourth kingdom "breaking in pieces and subduing all," which was symbolized by "the legs of iron" in Nebuchadnezzar's dream,

* Zechariah 1. 14, &c.
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terminating in feet with "toes part of iron and part of miry clay,"—of the fourth beast in Daniel's vision, "dreadful, and terrible, and strong exceedingly; whose sovereignty towards the latter end of its dominion, is also shewn by particular symbols to be in a divided state when the empire perishes, and the dominion under the whole heavens shall be given to the saints of the Most High.

Accordingly, history has, I think, explained to us,

I. That the six first seals show Rome in its Pagan state, and mark the eras of its decline and fall in that character.

II. Next, its authorities become nominally Christian; but in a little while, a similar hostility discovers itself against the pure religion of Christ, the heavenly King; this brings down the judgments of God upon apostate Christendom, under the sceptre of Rome, which are symbolized by the six first trumpets of the seventh seal when it is opened. These judgments reduce the fourth empire into its last stage of divided sovereignty, as shewn in former prophecies, during which, the apostacy being completed, "that wicked," "the man of sin," was to be revealed.

III. Lastly, when the seventh trumpet is sounded, and its seven component parts disclosed, by the pouring forth of seven vials, God's judgments upon the fourth empire, in this its last stage, are shewn; and they "are the seven last plagues; for in them is filled up the wrath of God."

Men still repent not, but blaspheme. Entire destruction follows; Jehovah, Elohim himself, as Sabaoth, or Lord of Hosts, is manifested in judgment, as the avenger of Zion, and as the leader of the armies of heaven. Then "the stone cut out without hands, smites "the image upon his feet which are of iron and clay, and breaks them to pieces; then the iron, the clay, the brass, the silver, and the gold are broken to pieces together, and become like the chaff of the summer threshing floors; and the wind carries them away, that no place is found for them: and the stone that smote the image becomes a great mountain, and fills the whole earth."

"The fourth beast is slain, and his body destroyed, and given to the burning flame;" then, "one like the Son of man cometh in the clouds of heaven," and there is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed."

To proceed in taking a hasty glance at those events and awful visitations, which history has taught me to apply to the symbols of the seals, the trumpets, and the vials, as far as events have disclosed.—The date of the vision of the Revelation, I agree with by far the greater part of com-
mentators, in assigning to A. D. 96. This was at the eve of an epocha and era, certainly of great importance in the history of the Roman government, which was then the government of the civilized world.—That fourth universal dominion among mankind, which was only to give way and fall finally before the coming of the Son of man in his glory. That government had very lately been rescued from its deep depression, under the hand of Domitian, the emperor, who had banished St. John into Patmos. The event which commenced this new era was the exaltation of Trajan, a soldier, and able commander, to the imperial authority, and his subsequent conquests; which extended the empire to its utmost limits, establishing indeed a period of glory to the sovereigns of the earth, though not to the persecuted Church of Christ; a period which in the judgment of the great Roman historian, Gibbon, occupies all the space from A. D. 96, to a new epocha which he distinguishes, as the date of the decline of the Roman monarchy. "During a happy period the administration was conducted by the virtues and abilities of Nerva, Trajan, Hadrian, and the two Antonies,"* to A. D. 180.

I should observe, in the interpretation of this first seal, I differ more from the expositors of prophecy, whose general labours I most value, than almost on any other point. An imagination has seized upon the greater part of these expositors, that the "rider on the white horse," "the bow," "the crown," and train of victories, can be applied to no less glorious a subject than to the successful propagation of Christianity in these early ages: and there was certainly much in the emblems, which might appear to be easily adapted to so goodly an application; and, accordingly, any other change or revolution in the affairs of human society, which might be offered as a solution of the prophecy, would necessarily appear poor and meagre beside it. As a prophecy of the future, indeed, it was late in A. D. 96; especially, if we have respect to the purity of the faith; the reign of Trajan marks an era of sad declension in some Churches, by the seductions of those who brought in damnable heresies; and certainly, the exposure of the state of religion in the seven Churches of Asia, discloses other scenes than the successful progress of gospel truth; still, however, the wide spreading of the knowledge and of the Church of Jesus, in the heathen world, might seem to remain to fulfil the prediction.

But I object altogether to such an interpretation of the emblems here employed, as being unprecedented and unwarranted in any part, or by any usage of the language of scriptural prophecy. The horse and his rider, or the warrior on horseback, is uniformly a symbol of hostile ex-

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cursation, or of avengeful judgment. The two passages most frequently quoted as parallel to the one before us, were sufficient to illustrate this, and I believe there is no exception to the rule. In Revelation xix. 11, &c. we have, the heaven opened, "the great white horse, the crowned rider." But how clear the application—not to the blessed progress of the gospel of peace, by a secret influence, subduing the hearts of the children of men—but to the Redeemer coming in his kingdom! "in righteousness does he judge and make war." "He is clothed in a vesture dipped in blood:" "he treadeth the wine-press of the fierceness of the wrath of Almighty God." The slain by his sword, are "food for the fowls of the air." The symbol of the warrior king, in the ancient prophecy of the forty-fifth Psalm, who "rideth forth" in his righteous cause, whose "arrows are sharp in the hearts of his enemies," must certainly be applied to the same mighty conqueror, when at the last day in the name and character of the Lord of hosts, he cometh forth to punish the inhabitants of the earth for their iniquity.

Both these are emblems of "the wrath of the Lamb," before he espouses his glorified bride; but, in connection with the opening of the vision of the Revelation, "the rod of his power is not sent forth out of Zion." Jerusalem is but begun to be trampled under the feet of the Gentiles. The sword of Hadrian, the successor of Trajan, only completes, in fact, her desolation.

Again, the general inspection of the whole prophecy leads to the conclusion that all the seals, the trumpets, and the vials, denote various vicissitudes, revolutions, and visitations of judgment, in the history of that fourth empire, which might seem to rule the destinies of mankind, and stand in the way of the promised kingdom of the Lord Messiah. And this, till very recently, was the conclusion of almost every expositor of eminence; and I believe, with respect to the larger portion of these prophetic symbols, is so still.

Having, then, from a general survey of the whole, some idea of the proper mode in which these prophetic scenes are to be applied to the successive changes in human affairs; and from the epoch whence we start, A. D. 96, finding an era spread before us,—by the certainly undesigning historian—the leading character and the events of which agree so well with the emblems of the seal, interpreted according to the universal usage of prophetic symbols, why should we hesitate in the application? And why should we think it an occasion demanding the introduction of a new meaning? which has led to great confusion in the interpretation of the prophecy, and has given birth to an endless variety of expositions, as uncertain as various; and, as far as I can judge, most
unfruitful in producing any distinct information to the waiting Church of Christ, of that character, which from a survey of the whole we should expect:—of the mysterious providence of God ruling in the affairs of men:—that it is "he" that "changes the times and seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding: he revealeth the deep and secret things." "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."†

For the interpretation of the second seal, I take the next important epocha and era, as disclosed by the historian of the Decline and Fall of the Roman empire. This was, unquestionably, the accession of the tyrant Commodus, the son of Marcus Antoninus, at the death of that prince, A. D. 180. Of the event of the reign of Commodus, he remarks, "A revolution which will ever be remembered, and is still felt by the nations of the earth." Hence the historian dates the first symptom and cause of "the decline of the empire"—"the licentious fury of the praetorian guards." For the appropriateness of the symbols of the prophecy, to designate the character of the times, I refer to his own pages.

For the third seal, I would make the same reference. Mark the character of the successful general, and of his administration, who puts an end to the civil wars which followed the death of Commodus. In the application of the prophecy, mark the fiscal regulations of the age, in consequence of the great scarcity of the fruits of the earth! But though a restorer of regular government, Mr. Gibbon observes, "Posterior, who felt the fatal effects of his maxims and example, justly considered him as the principal author of the decline of the Roman empire." † Mede and Bishop Newton have applied this seal to the same events.

For the tremendous imagery of the fourth seal, nothing else is necessary than to read on the page of the historian the narrative of the times from the murder of Alexander Severus, and succession of "the monster Maximin." A. D. 235, till the death of Gallienus, 268; or rather to the end of the wars and domestic tumults, for a period of thirty years more; during which, though after a most calamitous struggle, a series of great princes, Claudius, Aurelian, Probus, Dioclesian and his colleagues, "had the glorious titles of the Restorers of the Roman world."‡

The event marked in the history of mankind by the vision of the murdered martyrs, and the consolations given to their separated spirits


‡ Mede and Bishop Newton adopted the same interpretation. Gibbon is almost led to suspect "that war, pestilence, and famine, had consumed, in a few years, the moiety of the human species."
in the unseen world, which forms the imagery of the *fifth seal*, can hardly be mistaken when we read, that the next important occurrence in universal history, is the last Pagan persecution, under Dioclesian and his colleagues, by far the greatest, most enduring, most extensive and cruel, that the Christian Church had ever suffered. The entire extinction of the very name of Christ was aimed at by the united powers of the Roman world. But the issue was not thus. Though thousands of faithful martyrs fall, "by the sword, and by flame, by captivity and by spoil;" yet, as extraordinary an interference of providence as was ever witnessed in the affairs of men, occurs. The Roman empire, as a Pagan state opposed to the Church, is overturned, and the governing powers of the world are become professedly Christian!

This great revolution, I can have no doubt, is that which, in the order of time, is portrayed in the *sixth seal*. I know the objections to this application of the sixth seal, — That however great and important this revolution was, in respect to the relative situation of the Church, and the governing powers of the state, yet that it is utterly impossible, that such a change and the results, stated at their highest influence, can be thought to correspond with such an imagery as the symbols of the sixth seal exhibit; and the objection is solid. But, if made by a careful student of prophecy, he forgets the wonted manner of the prophetic Spirit, in perpetually using a language respecting some more immediate judgment to be poured on the existing great adversary of his people, which comes to pass, indeed, in a measure, and with some distinction may be applied to the circumstances of the event first foretold; but in the full amount, in any sober interpretation of the language, can only be applied to the last great judgment of "the kingdom of the nations," followed by the promised kingdom of the Lord Messiah. So that the first fulfilment of the prophecy, though clearly intended, affords but a mere specimen, and very restricted symbol of the judgment and grand revolution, ultimately portrayed: — whether it be the destruction of Nineveh and the fall of her king, the destruction of the mighty Babylon and her idolized monarch, of Pharaoh king of Egypt, in a certain position which he and his armies have taken, or of Israel’s cruel and rebellious rival, Edom and Bozrah, still the first fulfilment, at its greatest extent, is itself but a typical prophecy of that greater and final judgment and revolution, which is the theme of every prophet since the world began. The "word of prophecy" is "more confirmed," but "the end is not yet."

In this light I regard the prophecy of the *sixth seal*; its symbols and language had an immediate application to that prostration of the Pagan empire, and subsequent exaltation of the Christian Church, which follows, in the narrative of history, the great era of martyrs; but, it was no more
than a typical fulfilment; the ultimate, and full meaning of its language and symbols, can only be realized in the long-since predicted fall of this fourth empire, ever connected in prophecy, with the reign of Christ and his risen saints, who is immediately "to take the kingdom under the whole heavens, and reign for ever, even for ever and ever."

The benefit to the Church of Christ of this most extraordinary revolution in "the kingdoms of the world," under Constantine, might appear great at the moment; but an ancient prophet had foretold its real amount to the cause of Christ. "Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries."* He foretells also in the following verse, the corruptions and general apostasy of that church itself. So that the fourth empire, though christianized in form, is, to the time of the end, the great enemy, in the way of the approaching kingdom of our Lord, and—under various pretences, leading to the setting up of the great Antichrist—the still more dreadful persecutor of his pure and faithful followers. It is still, the spiritual Sodom, and Egypt, and Edom, and Babylon, and antitype of Jerusalem in her apostacy,—the "city that is to be destroyed."

The imagery of the sixth seal having, therefore, besides serving for a chronological prophecy depicting the overthrow of the reign of Paganism, afforded also a type of the final destruction of this fourth empire, and of the coming of the great Avenger in his kingdom, the prophecy shews us, in a kind of episode or interlude, what will be the grand issue of those great and final judgments which are so typified. The ninth chapter of Ezekiel will much illustrate the figurative language used. The judgments which are to destroy the world, are seen suspended, until God shall have completed his work of mercy—until his messenger has marked the servants of his God on their forehead—"all that sigh and cry for the abominations done in the city." This is a work of ages. An allusion to them, or a portion of them, as bearing their mark or seal, is found in chapter ix. 4, under the fifth trumpet; but, the final issue is shewn in verse 4, &c. of the seventh chapter, under the symbol of the twelve chosen tribes, in number 144,000, "the Israel of God";" the spiritual seed of "the Father of the faithful," children "not of the bond-woman, but of the free," even "the Jerusalem that is above, the mother of us all." These must first be sealed, before the universal destruction bursts forth upon the earth—perhaps till the last vial is poured out into the air. Agreeable to this expectation of the people of God we pray in the Catholic Church in the British Isles,—"beseeching thee that it may please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom."

* Daniel xi. 34
"After this," St. John tells us, in verse ninth, "I saw a great multitude which no man could number," &c. &c. My last opinion respecting this palm-bearing multitude, which differs from that advanced in the Second Advent, I have declared in section xv. of this present work. I believe them to be perfectly distinct, from the numbered and sealed Israel. When the spiritual Israel are all sealed, and their number completed, I think we are to understand that the four winds, (until that consummation commanded to be held by the four angels), are then let loose; and that it is after this we are to apply the vision of the palm-bearers "standing before the throne." In the fourteenth verse, they are expressly said "to have come out"—not of great tribulation, as we read in our public translation, but out "of the great tribulation." That "time of trouble such as never was in the creation which God created, and never shall be" again, is what is here, I conceive, symbolized by "the letting loose the four winds of the heavens." In short, that the sealed Israel are all faithful believers in the Lord Jesus, who in every age and country shall have been gathered by the preaching of the gospel of peace. Their names are written as the "first-born in heaven;" theirs is the kingdom and the joint heirship with Christ in the throne. They are delivered from this great tribulation which is to come on all the earth, being removed by "falling asleep in Jesus," or "are changed in a moment," "at the last trump," and "caught up in the clouds, to meet, with the blessed dead, the Lord in the air." The countless numbers of the palm-bearers, I believe, to symbolize what is left of mankind, for whose sake "these days will be shortened, or no flesh would be saved."—These are the nations of the redeemed in all the earth, who, after the destruction of the present world, are, with the preserved remnant of Israel after the flesh, to inhabit the new earth in the world to come.

This interlude, or episode, contained in the seventh chapter, might be considered, perhaps more strictly, as a peroration of all that would follow, shewing the consequence of the sixth seal, not as fulfilled historically in the overthrow of Pagan Rome, but as to be fulfilled at the last day in the utmost meaning of its types and symbols. Had it been the pleasure of the prophetic Spirit, the whole vision of the Revelation might have ended here. The final result of the whole destiny of mankind is shewn in types, drawn from the historical allegory of the triumphs of Christianity in the age of Constantine.

But then, we had not known, the intermediate visitations of Providence during the long period, in which the Israel of God is being sealed until their mystic number is completed. The Lamb, however, has prevailed to open all the seals; and in the trumpets, and the vials, of the seventh trumpet, we are permitted to contemplate those awful visitations.
and judgments, as seen and felt upon earth,—with many intervening visions for explanations—how this grand issue is brought about, and how “the Prince of this world is judged,” “after all his power, and signs, and lying wonders, with all the deceivableness of iniquity in them that perish.” in the now Christian world. “because they received not the love of the truth.”

In the beginning of the eighth chapter, the seventh seal is opened; there is a short silence in heaven, denoting, perhaps, the small interval of peace, that the liberated church would enjoy before the foredoomed judgments would begin to go forth.* These are to be disclosed, at the call of the trumpets of the seven angels that are seen standing ready to sound.

But before they are permitted to begin the series of their awful clarions, another compartment of the vision is shewn, included in the 3d, 4th, and 5th verses.

I regard this as an introduction, and sort of proem to the whole period of the seventh seal, as including all its trumpets and vials; you may parallel it with the last chapter. The servants of God, who are being sealed, are the same as “the all saints,” whose prayers are mentioned in the third verse. The emblems in the vision shew how their prayers are accepted, through the atonement and mediation made by their Great High Priest above, “who ever liveth to make intercession for us.” Many and various will be their petitions, and many the gracious answers, in the times of their troubles and adversities; but, as illustrated from other scriptures, one great desire expressed in their common prayer, will be understood to be the same as that of the martyred souls of a former vision,—for they belong to their number,—“And shall not God avenge his own elect that cry unto him day and night, though he bear long with them?” Yes, and this day of vengeance will come, as the angel at the altar shews, when he casts its burning fire upon the earth from his censer; then the need of intercession, for the acceptance of the mournful litany of the praying saints, is at an end; then the great day of the wrath of the Lamb is come indeed; the winds of the heavens, till then suspended, are let loose to destroy the earth.

This is what I conceive to be signified in the passage before us, by “the voices, and thunderings, and lightnings, and the earthquake.” They symbolize no immediately present temporal judgments to be traced in the history of mankind, at that period. It is the last awful judgment of the great day, which is anticipated, to a nearer view of which we shall

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be brought, in course, by the order of the trumpets and vials, when the last of the latter is poured out into the air.

The trumpets immediately sound in their order, that is to say, six of them; for, like the seventh seal, the seventh trumpet is divided into seven distinct divisions, designated as seven vials of wrath.

For the interpretation of the six first trumpets I have been convinced for many years, that the infidel historian, Gibbon, is the best of all expositors. His scénical style of composition is favorable for the purpose; and, "though he meant not so," all his epochas and eras correspond, with wonderful exactness, to the opening visions of the Revelation. The era of the six trumpets, agrees with his era of "the fall of the Roman empire," both in the west and in the east, in contradistinction to that period, which he names, "the decline of the empire."

The fall of the empire, so to call it, in the west, the four first trumpets will be found to symbolize; the fifth and sixth the fall of the Roman power in the east.

From the reign of the Emperor Valans,* the historian dates this era of the fall of the empire in the west, occupying a period of nearly a century. This was accomplished, as all readers of history know, by the inroads of the Barbarian nations of the north, most of them, probably, more or less immediately of Scythian origin, of the stock of Magog, the eldest son of Japheth: so that the fair patrimony of the Roman empire proper, becomes "the land of Magog," of which a very ancient prophecy had given information.† The last invader of Israel, is "Gog," or "Agag," from "the land of Magog;" and yet from other prophecies, it is "ships of the coast of Chittim"—the power of the fourth empire,—of the fourth or Roman beast.

The three principal of these invasions of the Barbarians, which brought christianized Rome to the dust, the historian classes under the principal chiefs, Alaric, Genseric, and Attila; "names," he says, "which have deserved an equal rank in the destruction of the Roman empire." Now the personal character of these three chiefs, the times of their bursting on the devoted monarchy, the nature and the scenes of their actions, answer exactly to the three first trumpets.

The First: Alaric and his Goths, if dated from after the check they had received during the reign of Theodotius, about A.D. 395.


The Third: Attila—something of a spiritual chief, and therefore a falling star—with his Huns: they "became the terror of the world" "in his reign" A.D. 433.

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For particulars I refer to the Second Advent,* and for a larger account to the pages of Mr. Gibbon.

The fourth trumpet, from the well understood language of its symbols, applies to the actual suppression of what was left of the imperial power in Rome and the west, by the Barbarians. The fourth: Augustus, the last of these series of Roman Emperors, is made to sign the instrument of his resignation. A. D. 476.

But the empire of Rome and of the west is not fallen to rise no more, this deadly wound of the sword,—“as it were unto death,” received on one of the seven heads of the beast, as we shall see hereafter, is healed again; and the Roman empire corresponds with its motto, “was, and is not, and yet is.”

But our attention is now called to another part of the world which Rome had subdued, and where her own yet partially and unequivocally acknowledged emperor still reigned in great splendour,—to the regions of the east and of the south.

This break in the prophecy is strongly marked in the vision; “And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe! woe! woe! to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound.”†

In the interpretation of the next two trumpets there has been a very general agreement among all expositors, That the fifth symbolizes the Mahomedan Saracens, the sixth, the Mahomedan Turks, which two powers at length destroyed every remnant of the Christian Roman power in the south and in the east.

And, indeed, reading the Roman history from the time of the suppression, or abeyance of the imperial authority in the west, represented in the last trumpet, we meet with no character, nor any great change in the state of the civilized world, answering to the images of the fifth trumpet, till the “Arabian prophet” appears, “who,” to use the language of Mr. Gibbon, “with the sword in one hand and the koran in the other, erects his throne on the ruin of Christianity and of Rome;” his “genius, and the manners of his nation, and the spirit of his religion, involves the causes of the decline and fall of the eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.”

For the ravages and conquests of the Saracens, fulfilling the symbols of the fifth trumpet,‡ I refer to Bishop Newton, and especially to the historians of the times. Newton reckons their period from A. D. 612, to

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A. D. 762. With the same reference we may study the sixth trumpet as plainly fulfilled by the appearance and progress of the second class of Mahomedans, the Ottoman Turks, whose conquests extended over a full third of the then Christian world. They at length took Constantinople, A. D. 1453; and here the first important introduction of artillery and gun-powder in the art of war, which was the fact, is very plainly denoted by the prophetic symbols.

According to the best opinion I can form, these two classes of the followers of Mahomed together, fulfill the symbol of the little horn, from the remains of the third beast in Daniel's vision of the ram and he goat, chap. viii. "His power shall be mighty," but, or rather "and not by his own power."* His own power was the empire of the Saracens, which he immediately formed, but his influence and might was greater still when the Turks embraced his religion, and marched under his banners. Mahometism too, I think, forms with respect to the Christian church, the "transgression that maketh desolate,"+ in distinction from the "abomination that maketh desolate," which belongs to the fourth empire and its little horn.

But to return to the prophecy of the revelation. By the progress of these two Mahomedan powers, symbolized under the fifth and sixth trumpets, the desolation of Christendom in the east and in the south, had been completed; the religion of the Arabian impostor had supplanted the gospel of Jesus Christ. In the west, the Roman empire in its restricted sense, as the fourth beast had, indeed, with its great teeth of iron, "devoured and broken in pieces" many kingdoms, and "trampled the residue with its feet." "As iron it had subdued all things," but was now reduced more within its natural limits; in which also its kingdom or sovereign authority, had become divided, and was "partly strong and partly weak."++

To this part of Christendom, our attention is recalled, in a very striking manner. After the narration of the sixth trumpet, we read in chap. viii. ver. 20, 46c. "And the rest of men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils”—Demons, or inferior spirits—"and idols of gold, and silver, and brass, and stone, and wood; which neither see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their theft."

Is this, then, the religious and moral state of society, in that part of Christendom which is left, after the destructive and murderous ravages and conquests of the Mahomedans have subsided?—which part can be

* See Second Advent, Vol. II. p. 28. † Daniel viii. 9. ‡ Daniel ii.
no other than the Roman territory, the Latin empire or kingdom, as for distinction sake it now began to be called—and, is this picture true of the state of European Christianity, at the time when we look back from the desolations of the Turks? Surely the Spirit of prophecy has himself applied to its proper object and times the burden of the ancient prophecies, especially 1 Tim. iv. 1, &c. 2 Peter ii. 1, &c. 2 Thess. ii. 1, &c. Dan. vii. 7, &c. 19, &c. xi. 36, &c.

To the Roman empire in this its utmost state of abomination, therefore, we may well suspect the seventh trumpet, with its sevenfold judgment of the seven vials, will be found to apply—"The seven last plagues, for in them is filled up the wrath of God."

But before we are called to witness the symbols of these "great desolations which the Lord maketh in all the earth," which are to lead to the immediate introduction to Messiah's kingdom, we are shewn in various visions and distinct sets of symbols,—in the nature of preludes, or interludes, or epilogues, with respect to the main course of the Revelation—something of the rise and character of those events and agents, which bring on in the fourth empire, this last state of delusion and abomination; some circumstances of the war to be made against the saints, and of the last ripening of the apostate power for the destruction of the great day.

The prelude, so to call it, contained in the tenth chapter, is most magnificent, and bespeaks the vast importance of what is to follow in the remainder of the Revelation. The "mighty angel," "clothed with a cloud," "shining as the sun," according to my conception, can be no other than a fresh prophetic emblem of the Redeemer in the great day of his appearing; the rainbow shews him mindful of his covenant; though "his feet as pillars of fire," by every usage of symbolical language, must denote, that he is coming in his fiery indignation to trample under foot his enemies:—and both sea and earth must witness this great catastrophe. The land of his ancient people is one chief arena of his judgment, where "he treadeth the winepress of the fierceness of the wrath of Almighty God;" but the fire of his indignation will extend to "them that dwell carelessly in isles of the sea," or "on its' distant coasts." This loud voice compared to the roaring of a lion, is another emblem of destruction, and of speedy destruction too,—"Will a lion roar in the forest, when he hath no prey?"

What the seven thunders uttered we know not, the things were not written, they were sealed up. If they contained explanations of the seven

* In the term the Latin kingdom, as written in Greek language, "the number of the name of the beast," as stated in Revelation xiii. 18. has been pointed out; and as the mysterious text requires it should be the "number of a man," so from a tradition, as old as Irenæus, the number 666, has been shown in the name Latinos, from whom the epithet Latin is derived.
seals, they were for the apostle's private information; if of the last seven plagues of the vials, the revelation of them to the church is to be made in its proper place afterwards. There must be yet a delay, or interposed period, but it shall be no longer than to the sounding of the voice of the seventh trumpet, then all mystery shall, in due course be shown, or explained.«

For the illustration of the oath of the mighty angel we cannot fail to compare Deuteronomy xxxii. 40, &c. Daniel xii. 7. Isaiah xiv. 24. Whether the little open book in the angel's hand, which the apostle is required to take and eat, and which, as he was told, he found sweet as honey in his mouth, but in his belly bitterness, is to be applied to any particular part of the Revelation, I much doubt; but am inclined to take the whole transaction, compared with that related, Ezekiel, chapter iii. as a fresh inauguration, as it were, of the prophet into his office, perhaps with a clearer knowledge of remote though sad and afflicting scenes which he must describe and predict to the Church of God upon earth, till the sworn destruction of her great enemy shall be accomplished. To illustrate the feeling of the seer, we may compare Jeremiah iv. 19, &c.

The same great angel, emblematic of the Redeemer, who is to be manifested in judgment according to the oath, next orders St. John, with a reed which had been given to him, to "arise and measure the temple of God, and the altar, and those that worshipped therein."† &c. What temple is this? we may ask with propriety. There is certainly no account of any new appearance of a temple when the mighty angel descends; but we shall remember that in all the vision from chap. iv. John seems to have his station in the heavens; not to lose sight, indeed, of the earth beneath; but in the opened heaven that he sees and in all that surrounds him, is a display of the scenery figured in the tabernacle of Mount Zion, and in the temple of Jerusalem; all which, we are told, "were figures of the true tabernacle," "eternal in the heavens," into which "Christ had entered."

Hence, we are told, of a throne amid "cherubim of glory," of "seven lamps burning before the throne," of "a golden altar" for the burning of incense, of "a sea," or "laver," of an "altar for burnt sacrifices," of "censers,"—and, it should seem, there was something corresponding to all the furniture of the ancient worship.

This leads me to the conclusion, that we have not here a prophetic vision, of any future state or circumstances, of the literal temple of Jerusalem; which I had been sometimes inclined to suspect, though I

† Revelation xi. 1, &c.
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could find nothing to corroborate the idea in any of the ancient prophecies; but that the temple, and the altar, and all that the apostle is directed to measure off, belongs to that scenery which he had been contemplating throughout all the vision. The holy city, therefore, which the Gentiles tread beneath their feet, is that habitation of Christians, now symbolized by apostate Jerusalem when she "crucified their Lord." Gentile idolaters, not real, though professed Christians, now form the general concourse of her inhabitants, and frequent, indeed, the outward court of her mystic temple, but are to be distinguished in our minds, from them, that in spirit and in truth worship in the holy sanctuary.—True Christians, who hold the faith once delivered to the saints whole and undefiled, who "hold the head," and have not departed from the doctrine of the atonement and intercession of the one "Great High Priest above."

But "the rest of men" who were not killed by the former plagues, though they repent not of the works of their hands "that they should not worship demons and idols," &c. in dereliction of the one Mediator between God and man, are still permitted for an assigned period, to occupy their city, and retain the name and profession of its citizens; and here they set up the abomination of their desolation. God, however, throughout the whole period of the apostacy in the outward and visible Church would never fail to raise up faithful witnesses, who like Paul and Barnabas in Lycaonia, should testify to them "that they should turn from these vanities unto the living God." *

For the application of this prophecy of the witnesses, of their death and resurrection, the great earthquake, and fall of a tenth part of the city, I refer to the Second Advent,† and the authors there quoted: in which it will be found, that I have adopted the opinion of those expositors, who apply the symbol to the constant succession of faithful witnesses for the truth, whether societies of Christian worshippers, or individual pastors of whatever rank or degree, or private confessors of the faith, who were evil intreated for the truth's sake, or were companions of those who were so treated, which it pleased the great Head of the Church to raise up; and in whatever circumstances of sorrow and distress to enable them to bear a faithful testimony during all the long period of the apostacy,—"that falling away," as St. Paul speaks, which must "come first" before Christ's personal appearance. With Mr. Cuninghame and others, who have followed him, I refer the death and resurrection of these witnesses, to the transactions which are recorded in the history of the great Protestant Reformation, whose battle was fought in Germany.—

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† Vol. II. p. 367.
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"country at that time, by reason of the politics of nations, a principal street of the mystical city."—Mr. de Foe, remarkably calls it, "the highway of Europe." The effect was a great earthquake: political and religious convulsions felt more or less in every state of the Roman Catholic world, commencing one of the most important eras in the modern history of Europe, which most historians agree in describing, as continuing and chiefly influencing public affairs, till the breaking out of the licentious principles which formed the new era of the French Revolution.

The speedy and most permanent effects of that great earthquake of the reformation were "the fall of a tenth part of the city," and a "remnant afflicted which gave glory to God." The first, with Mr. Cuningham, I apply to the fall of Popery in Great Britain. The latter to the defection of Sweden, Denmark, and other districts of the North of Europe, from the Roman Catholic superstition, and their public establishment of the evangelical religion.

A very striking general survey of all this we find in the infidel historian. After speaking of the persecution of the Albigeois, he observes,""the visible assemblies of the Paulicians or Albigeois, were extirpated by fire and sword, and the bleeding remnant escaped by flight, concealment, or Catholic conformity. But the invincible spirit which they had kindled, still lived and breathed in the Western world. In the state, and in the Church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of faith,""—""the struggles of Wickliff in England, of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations."

It is this "invincible spirit" also, of the historian,""living and breathing in the Western world," which we think did suffer a syncope at the period of the imposed interim, for three years and a half, among the successors of Luther. And their restoration afterwards does actually strike Father Paul, as something like a resurrection: "though on account of banishment and persecutions against the preachers and teachers, there remained but few of them, and they concealed under the protection of the princes; yet as if they had risen again, there wanted not to furnish all places."†

The only question that starts in my mind is, whether "the slaying and resurrection of the witnesses," which have their accomplishment at this era, before the seventh trumpet is blown, like the symbols of the sixth seal, have also, in their inchoate fulfilment at that time, left a typical pro-

—* Chap. liv. † History of the Council of Trent, end of Bock iv.
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Prophecy of some short period of successful persecution, in regard of faithful witnesses of the truth in an age yet to come, in some part of the apostate world; when a voice shall summon them to ascend in "that cloud," which bears all the saints, both the dead and the living, to meet the Lord in the air, when he descends from heaven with his holy angels, in the indignation of his fiery wrath, to trample in holy vengeance his adversaries.

Notwithstanding, or however this may be, I think we are confined in one primary and historical interpretation by the notice in the fourteenth verse: "The second woe is past, and behold, the third woe cometh quickly." Mr. Cuninghame justly remarks that this "chronological note" ascertains the meaning of the foregoing vision. The events must fall out under the second woe, or sixth trumpet. If we consider the plague of the Euphratean Horsemen, or the Ottoman Turks, to have ended with their last successes, as Bishop Newton states them from Prince Cantemir's history, in A.D. 1672, or at almost any other probable date, nothing but the events of the great Protestant Reformation in Germany could, I think, have fulfilled these predictions; nor can we suppose it probable, that such an important crisis in the affairs of the Church and of the world, as that event unquestionably formed, would have been passed over in silence by the Spirit of prophecy.

We have been forewarned that when the second woe of the sixth trumpet is past, the "third woe cometh quickly." Quickly is a relative term, and may be spoken in prospect of the eternal reign; but between the two preceding trumpets the interval had been several centuries; and if the current opinion among expositors be correct, that the period of the Seventh Trumpet commenced with the Revolution at the close of the eighteenth century, the space was comparatively short. The events, however, of this last trumpet, we can only contemplate in its seven vials, at the narration of which we do not arrive till we come to the sixteenth chapter.

The blowing of the Seventh Trumpet is announced, indeed, in chap. xi. 15, but what follows to the end of that chapter, I consider but as a prelude, containing the congratulatory songs of heaven, in their joy on this occasion; the theme of which congratulation is, a general view of the contents of the trumpet, and more especially an anticipation of that grand consummation, to which the whole series of events, now to go forth, will finally lead, and the long-wished-for kingdom come.

Before, however, the events are shown us under their respective vials, several interludes are introduced in the vision, to explain to us more fully the nature and character of the enemies to the true Church of Christ.
and of those transactions which have made the world ripe for these judgments, and for its final destruction.*

Thus, in the twelfth chapter, we have an emblematical history of the Church of Christ; she is the mystic Eve, "the mother of all living;" the era of her history, intended to be set before us, is plainly from the times of the First Advent; she is "travailing in birth, and pained to be delivered"—delivered of that emphatic "seed of the woman," that is to "bruise the serpent's head." The moon beneath her feet seems also to denote, that she is still subject to the Levitical law, as to her "new moons and appointed festivals." The great red dragon, her antagonist, we cannot mistake; and he is represented as possessing, at that period, the body of the fourth beast, the Roman empire: and immediately and directly influencing its authorities.

The time of this possession is also marked by the circumstance, that the crowns are on his heads, not on his horns. The fourth kingdom is not yet divided. The destruction made by his tail among the stars of heaven, may denote the fall of his angels, or of the present leaders of the world, or his subsequent exploits among the teachers of the Church. His standing before the woman, in order to devour her seed as soon as he should be born, the narrative of the New Testament will illustrate. On one thing, however, I would much insist: that a "man-child who was to rule all nations with a rod of iron," and "who was caught up to God and his throne," can by no possibility be a symbol of any other being, or of any society of men; but must be applied personally and solely to the incarnate Saviour, at his resurrection and ascension. The saints are, indeed, to share with him his regal power over mankind; and are said to sit with him on his throne, but never to be caught up to the throne of God, to sit on his Father's throne, "till God shall make his enemies his footstool."

With respect to the woman, a long concealment awaits her in the wilderness: this is first announced as prepared for the true Church, in the sixth verse, where I think her flight is only anticipated, unless there be a twofold flight; because in the fourteenth verse, "two wings of a great eagle" are described as "given unto her, that she may fly to the place prepared for her." And besides, the particular circumstance that induced her flight is mentioned. Satan and his angels had been cast, by the victories of Michael and his angels, from the heavens;—a symbol which I interpret like the sixth seal; in its first manifestation, it is the destruction of the Pagan authorities of the Roman empire in the age of Constantine; but, like the symbols of that seal, this its first fulfilment

manently re-established his government over the city of "the seven hills:"* and this restored form of power may be considered as continuing till the revolt of the Romans from the Greek emperor, A. D. 728. This head, however, was to be succeeded by another sovereign head, whose characteristic is, that he "shall continue for a little while." This was effected by the rising Frankic monarchy, which, perhaps virtually before, but confessedly in the person of Charlemagne, provided a new sole head of sovereignty to the restored empire of the west, and was formally crowned at Rome, A. D. 800.

This last head of a sole monarchy of the west, however we count its duration, lasted comparatively but a little time, it scarcely survived the life of Charlemagne; it was not however destroyed, but divided between his children and the leaders of his barbarian tribes, under a merely nominal headship, and in this we have the full development of the symbol of the crown transferred from the head—the seventh head, of course—to its ten horns. The duration of this beast, we observe, is the same as that ascribed to the prophesying of the witnesses, and also to the concealment of the woman, symbol of the mother of all the faithful, though as the one holy and apostolic Church, she is lost to sight, she has a remnant of her seed still abroad in the visible society of the world, bearing their testimony to Jesus. And we observe also, that to this beast, in his corporate capacity—whatever changes and variations are afterwards shewn by other symbols in the exercise of the sovereign authority,—to the beast himself is ascribed, "The mouth speaking great things, and blasphemies," &c. "the making war against the saints, and overcoming them." So that the Second Beast, and the image that he makes of him, are not to be considered as symbols of powers independent of the First Beast, but rather as parts of him, and executors of his public will, and of his hostility against the saints. These in their forms may vary, or be or not be, at any particular crisis; but the animus is the same in the beast himself—the sovereign powers or governing part of mankind in the fourth empire; "the princes of this world." And this is he that, arising from the sea, goeth into perdition—the beast of the seven heads: but finally investing his sovereignty in an eighth form, not in a new head, but in horns springing from the seventh head.†

* A. D. 553.
† A circumstance pointed out in Daniel ii. 43, "And whereas thou sawest iron mixed with wet clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay," is strikingly illustrated by the remarks of M. de Siamondi, in his "Fall of the Roman Empire." "These kings," of the barbarian nations, "who parcelled out the western empire between them, keeping themselves aloof from all other men, were singular in having family names, and intermarrying only with each other; and we owe to them the introduction of that system of relationship between crowned heads which was
tells us, (chap. viii.) "Behold, the four winds of heaven strove upon the
great sea, and four beasts came up from the sea, diverse one from the
other." The dominion over all nations, which numbers as a Fifth
Monarchy, was plainly revealed to him, to be given to "one like the Son
of man coming in the clouds of heaven," and his dominion was to have
no end. But of this fourth kingdom many particulars were symbolized;
this especially, that the kingdom or sovereignty should come to be
"divided." Thus in Nebuchadnezzar's dream: "And whereas thou
sawest the feet and toes part of potter's clay, and part of iron, the king-
dom shall be divided." And this was to be its last condition: "In the
days of these kings shall the God of heaven set up a kingdom, that
shall never be destroyed." So in the angel's interpretation of his vision
of the fourth beast to Daniel: "And the ten horns out of his kingdom
are ten kings that shall arise." There was also to be "another little
horn," a prime mover in the war made on the saints; but, in view of
the beast's destruction, at the coming of the Ancient of Days, we are to look
for no power symbolized, but in union and connection with the fourth
empire. Now, this circumstance of the division of the sovereignty in the
empire, is shown to St. John in the vision before us; the beast from the
sea had seven heads, elsewhere interpreted to be seven forms of united
imperial government, connected with the "seven hills" of the Roman
city; the crowns, however, on this occasion, are seen, not on the heads,
but on ten horns which grow out of one of his heads—"that were in his
head."

St. John is shown another circumstance in the restoration of the
western empire; "And I saw one of its heads, as it were, wounded to
death, and his deadly wound was healed; and all the world wondered
after the beast." This, I think, leads us to the date of the emersion of
this beast from the troubled waters of the west, and shows it to be the
same empire that had ruled before; though not possess, directly, by the
red dragon.

That head, which had been wounded and was healed, I understand to
be that sixth head, which St. John is told, is in his day, after five had
fallen; that is to say, the imperial or Cæsarian government, which began
in Augustus Cæsar, and, to all appearance, was wounded with a deadly
wound by the swords of the Goths, when their victories were consum-
ated in the deposition of Augustulus, A. D. 476. The vitality of this
government was not, however, absolutely extinct; it survived in the line
of the Constantinopolitan emperors, and "the deadly wound was healed"
by the victorious arms of Justinian: his general Belisarius entered Rome,
the first time, A. D. 536, and by the repeated successes of the imperial
arms, during seventeen years, the successor of Cæsar and Augustus per-
mamently re-established his government over the city of "the seven hills:"* and this restored form of power may be considered as continuing till the revolt of the Romans from the Greek emperor, A. D. 728. This head, however, was to be succeeded by another sovereign head, whose characteristic is, that he "shall continue for a little while." This was effected by the rising Frankic monarchy, which, perhaps virtually before, but confessedly in the person of Charlemagne, provided a new sole head of sovereignty to the restored empire of the west, and was formally crowned at Rome, A. D. 803.

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† A circumstance pointed out in Daniel ii. 43, "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay," is strikingly illustrated by the remarks of M. de Saunouil, in his "Fall of the Roman Empire." "These kings," of the barbarian nations, "who parcelled out the western empire between them, keeping themselves aloof from all other men, were singular in having family names, and intermarrying only with each other; and we owe to them the introduction of that system of relationship between crowned heads which was
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II. We are called to contemplate a second beast, coming out of the earth, of lamb-like form, but in speech like a dragon. I have interpreted this of the apostate Church in the Latin empire—more especially of its rulers, and their system of government, for the term Church was become appropriate to its hierarchy. This ecclesiastical state in its two branches of seculars and regulars, the two horns of the lamb-like beast, from the earliest times, ever regarding, in some sense or other, the bishop of Rome, or the patriarch of the west, as the head of their two orders. This, therefore, is not a symbol of any foreign power hostile to the beast; or even as having, distinct from him, any substantive power at all. "He" only "exercises all the power of the first beast before him"—and at first at least, for his interest, "for he causeth the earth, and them that dwell therein, to worship the first beast." He is, according to another vision, "the false prophet, that worketh miracles before him," &c. *

Of what assistance the hierarchy of the Latin Church were in procuring submission to the restored Roman empire, the history of Europe will attest; and how, by their superstition and display of miraculous powers, or "lying wonders," they formed a common link between the different parts of the Latin empire, when "the kingdom was divided." III. The grand achievement of the second beast, however, "was to make an image of" or "for the beast." This, the ecclesiastical state effected,—beyond perhaps their own wishes,—in erecting the head of their order, with his immediate jurisdiction, not only into a temporal prince and principality, as a little horn—before which, three of the original crowned horns were torn up, †—but to be a sacerdotal monarch and spiritual monarchy of the whole empire—an idol truly did it afford for all the community to worship; and a new kind of a potentate to be the overseer and father of all the kings and princes of the Latin kingdoms—exhibiting, as I think, more especially, "an image of the beast who had the wound by the sword and did live,"—a likeness of the first beast, when his power was in its entirety, the crown on his head, and not yet transferred to the horns.

Rome, indeed, under her sovereign pontiff, was but a mere image of universal monarchy; the second beast, notwithstanding, "had power to give life to the image of the beast, so that the image of the beast should

before unknown in the world." Vol. I. p. 150. Again, "Private offences and family quarrels had, however, disturbed the mutual relations" "of the barbaric kings who had partitioned out the provinces of the Roman empire;" "the marriages of kings with the daughters of kings began to exercise their fatal influence, by embroiling those they were intended to unite; so that the Ostrogoths, the Visigoths, and the Vandals blindly rejoiced in each other's disasters. Vol. I. 220.

* Revelation xix. 20.
† Daniel vii. 8.
both speak and cause as many as would not worship the image of the beast should be killed,” &c. Therefore, I reckon this image, as a third enemy, together with the civil and ecclesiastical states of the Latin empire in the war against the saints.

The Pope was, in himself, to use the language of Mr. Gibbon, only "the feeble priest, whom they had clothed with the imperial purple;" however, "after the loss of her legions and provinces, the genius and fortune of the Popes again restored the supremacy of Rome." As Mr. Hallam observes, "while the prelates of these nations, each within his respective sphere, were prosecuting their system of encroachment upon the laity, a new scheme was secretly forming within the bosom of the Church, to enthrall both that and the temporal governments of the world under an ecclesiastical monarch."

In this "idol," or "image of the beast, therefore, we may contemplate what was foreshewn in the eleventh little horn of this same beast, in Daniel. He, beyond the kings his fellows, is the representative of the bestial character; and his mouth, more than any of their's, speaks the great and blasphemous words of the beast against the Most High! They that made him may, indeed, unmake him in his sovereign capacity; and it appears, from another vision, that they would do so, and burn the eternal city with fire; but there he has sat for more than twelve hundred years, with all the instruments of a foolish shepherd," with all the habiliments of the great Antichrist, "the Antichrist that should come"—the infallible teacher and oracle, though he contradicts his master; the vaunted high-priest; and prince too of the kings of the earth his fellows; in short, as vice-sgod upon earth," and the people have loved to have it so." But "woe to the idol shepherd that leaveth the flock; the sword shall be upon his arm and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." Zech. xi. 15, &c.

I had not quoted this ancient oracle, had I not thought its true application to be here,—certainly the Popes sanction a very different style of quotation from the Old Testament. In how many of their public documents has Jer. i. 10, been quoted, and with all gravity and solemnity applied to themselves!! "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

As the thirteenth chapter exhibits the state and character of these last enemies, who conduct the war against the saints, and who are the destined victims to be destroyed in the "wrath of the Lamb;" so the fourteenth chapter sets before us a symbol of that consecrated people; it represents them in their mystic number, 144,000, as already standing with the Lamb on Mount Zion. Their special redemption from the earth is mentioned.
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Their blameless character and purity from the corruptions of the faith in the world below, through which they should have passed in the days of their pilgrimage, is strikingly noticed; and the approaches of their kingdom, as by the various progresses of the Almighty Sovereign it is about to be manifested on earth, are arranged in prophetic anticipation of the great day. But as this, for the most part, belongs to unfulfilled prophecy, I hasten to the following chapter, in which is represented the pouring forth of the seven vials of the seventh trumpet upon the earth, several of which, it is the opinion of many, are flowing abroad, at this present era, or have had their deadly effects upon the worshippers of the beast and of his image.

The fifteenth chapter, however, only contains the beautiful proem or prelude to these last awful judgments, that are to fill up the wrath of Almighty God; in immediate sequence with which, is the day when the "Son of man is revealed," coming with all his saints to take possession of his glorious and everlasting kingdom.

Chap. xvi. "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Their being sent forth together, through the succession of the inflicted judgments is afterwards detailed in order, leaves an impression on my mind, not very dissimilar to that which the circumstance has made on Mr. Cuminghame,— That we may expect, comparatively with the judgments of old times, a very rapid succession, perhaps, sometimes must be prepared for a simultaneous action.

Ver. 2. "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast; and upon them that worshipped his image." I still hold the opinion of Mr. Cuminghame, Mr. Faber, and many other writers on prophecy, that this is a symbol of that licentious, atheistical, and revolutionary mania, which, in the last part of the eighteenth century, suddenly breaking out in France, has been a noisome and deadly pestilence indeed, in all the nations of the Roman Catholic earth. *

* I do not know that there is not something distinctive to be observed between the expressions, "upon them that had the mark of the beast," and "upon them that worshipped his image,"—men of two classes of character seem to be pointed out. France, where the plague began, and put forth its greatest virulence, was not distinguished at this era, among the Roman Catholic kingdoms, as those who adored in earnest the Popes of Rome—the image of the beast; though it had in former ages been most instrumental in setting him up; but, we shall remember that in the foundation of the Frankish monarchy, we see the first rudiments formed of the real empire of the revived Roman beast; therefore the mark of the first beast, as distinguished from the worshipping of its image at that time, may be the particular brand of this still leading nation of the Roman earth.

That mark seems to be explained, of "the name of a man," which, written in Greek letters, would, by these letters, as numerals, express the number 666. Now the name of the
Singularly illustrative of the symbol of this prophecy, and of its fulfilment upon France, is the contents of an extract made from the charge of M. de Noé, bishop of Troyes, delivered in the year 1785. Speaking of the ancient churches, he observes, "Suppose ye that those churches on the eve of their fall, were in greater peril, or contained more active principles of dissolution, than those that having long lurked amongst us, now break forth with such rage? A contagious disease is spread around—a deadly evil, a subtle poison—which insinuates itself into our souls, blinds our understandings, corrupts our hearts, and (if not arrested by wise precautions, under the signal favour of God) will infect the whole mass, and terminate in the destruction of religious and political society," a sagacious foreboding soon realized!

But we must not lose sight of the most important fact, that this judgment of the noisome pestilence marks a prominent and mighty crisis in the affairs, not of one kingdom only, but in the general state of mankind, a great and all but final revolution in the history of the world; for if this be the fulfilment of the first vial, it marks, as an event, the blowing of the last trumpet.

Now, of the importance of this epocha, in the general history of mankind,—and all the years we have lived since tend but to confirm it—language can give us no impression more just than that of a political writer quoted by Mr. Cuninghame; "we live at the commencement of an era more distinctly marked, by the great and immediate revolutions by which it has been ushered in, than any other in the annals of the world. No precise line of demarcation can be traced through the twilight boundaries of ancient and modern history; but the outline which separates this new era from that which has ended in our own remembrance, is strongly and conspicuously drawn for future ages. The French Revolution has, as it were, been the breaking up of the abyss; and from our ark of liberty, which rides securely upon the waters, we behold every thing around us laid waste by the deluge."

Ver. 3.—"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea."

Some expositors explain this, of the bloody scenes in France, consequent on the Revolution; others, supported by the imagery of the second trumpet—for there certainly appears a general analogy between founder of this empire, of the Franks, Clovis, when latinized into Ludovicus, as was the case, and written in Greek letters, is found to contain this ominous number,—and he was counted the sixteenth monarch of that name, who became the murdered victim of this strange infatuation among the people of this great and most ancient of the Latin kingdoms.
the trumpets and the vials—refer it to the great and almost total annihilation of the navies of the Roman world, a circumstance of immense importance, in the then situation of affairs. For my own part, I must confess, that I still retain my first impression,—that "the blood of a dead man" is a new figure, not signifying the blood that marks the recent murder, but the vital fluid stagnate, and no longer circulating in the corpse or carcase of the dead animal; and agreeably with the analogy of the second trumpet, as to its locality, I apply it to the prostration of the once mighty monarchy of Spain, including probably the fate of her satellite in the peninsula, Portugal.

In all writers of every class, historians, politicians, military commentators, or travellers, who treat of the affairs of Spain, almost from the time she felt the shock of the French Revolution, down to this present hour, a language is used, respecting the governing powers of this kingdom, which cannot fail to remind the careful reader of this extraordinary symbol,—that apathy and stupor in every branch of the administration of the Spanish government complained of in circumstances of the most rousing description, both in the violence of the assault, and in the well-known national character of the great body of the nation, is very remarkable! and what signs can yet be discovered of the restored vitality of the Spanish monarchy?

The third vial, also, when compared with the third trumpet, and applied to the most bloody vengeance executed in the revolutionary wars, upon that great Roman Catholic monarchy situate on the sources of the Danube, where the descendants of Charles V. and Philip II. reigned, and in the country so diversify with fountains of water, where the slain of "the bloody Piedmontese," still cried for vengeance, has been more and more illustrated by recent authors, especially by Dr. Keith.

By the same analogy, and from the nature of the symbol, I should conceive none can hesitate to apply the fourth vial, to the strong and violent sovereignty that Napoleon Bonaparte exercised for a certain period, over all, or more than all, the ancient Western Roman empire. A late author has remarked of him, "it is certain that there never existed a man who had greater power in his hand, than he at one time possessed."

"I think it will be agreed by people in general—that there never was any man living, who in an age of civilization, produced so much of misery, either taken individually or collectively, as he did in the world."

The reverse that befell this "burning sun" of the Roman world, and the general character of affairs, ever since, in all parts of the Latin empire, I still believe, to mark the fulfilment of the fifth vial.

* James' Semi-Sceptic.
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And that fatal exhaustion of the Turkish empire, at the time referred to, only suspected as a near occurrence, but since fully manifested, and at this time engaging the chief attention of the political world—cannot but mark the pouring forth of the vial of the sixth angel "upon the great river Euphrates." If this be correct, the world will soon be seen preparing for the last conflict. We are arrived at the eve of "the battle of the great day of Almighty God."—Precisely at that period, when a voice is heard,—ver. 13,—"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

APPENDIX THE SECOND.

ON THE PROPHETIC NUMBERS.

With respect to the time of our Lord's appearing, it was not my intention, on this occasion, to enter into a particular consideration of the several schemes and chronological calculations that have already been advanced. I cannot, however, but remark on the gross improbity of the check which, in certain quarters, is attempted to be given to all inquirers of this kind, by a quotation of Acts i. 7. "It is not for you to know the times or the seasons which the Father has put into his own power." What, has it been overlooked, that since these words were spoken, the Holy Ghost has been given to the church, respecting whom our Saviour promised, "He shall shew you things to come?" Has it been forgotten, that since this address, which was made at the moment of our blessed Lord's ascension, other divine oracles have been affixed to the "pillar and ground of the truth," and proclaimed in "the church of the living God?" That one of these oracles, containing no small proportion to the whole body of scripture prophecy, bears the title, "The revelation of Jesus Christ which God gave unto him, to shew unto his
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servants things which must shortly come to pass." Has it not been noted, how all creatures in heaven and earth are represented in the holy vision, as bursting forth in one common song of new joy and congratulation, because the Lamb "had prevailed to open the book and to loose the seven seals thereof, and shall a follower of Jesus Christ feel no ardent zeal to possess the blessing with which this, perhaps last behest to the church militant here on earth, invites his attention? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."

Now we find the times and seasons, and the numbered days of the ancient prophets again mentioned and marked as it were afresh, in this last prophecy. We can hardly, therefore, suppose that these numbers and periods—whatever obscurity still may seem to rest upon the dates of their beginnings, and by consequence of their ending—were given for no purpose, or practical use to the waiting people of Christ.

True, these periods have been antedated by some, who have preceded us in our inquiries as the event has proved; the best grounded hypotheses of the present day, may possibly, though they cannot but have approximated nearer, be found at last somewhat wide of the mark. But is there no danger, that we may not be post-dating in our best argued schemes, and so that day come upon us unawares?

From some views of futurity rendered distinctly visible by the glimmerings of the prophetic lamp, this certainly will be the fact: "as a snare will it come upon all the inhabitants of the earth." Whether this shall arise from the negligent observations of the watchman, from some error which runs through his calculations, or enters into them somewhere unperceived, or that we are too inattentive to the subject, and exercise no becoming skill or caution, when we receive the various reports that are laid before us, so that after all, the best observations and calculations have not had in the greatest degree our credence and confidence: from whatever cause it may arise, this inadvertance and surprizial with regard to many, is too plainly predicted.

We know it is the mind of the Spirit that the Church of God "should not be in darkness, that that day should overtake them as a thief in the night;" but it is not altogether and universally independent of their own watchfulness. Though he has, we may safely argue, afforded sufficient light, and will, as the times require, give the requisite skill of observation; yet, after all, the admonition is, "Watch, therefore, for ye know not the day nor the hour"—"at such a time as ye think not the Son of man cometh." The navigator, with all the astonishing accuracy of the tables of his calculation, which, from experience, he knows he may trust, notwithstanding the utmost nicety and exactness of his chronometers, and other
instruments, neglects not the duty of the watch; when known especially, to be approaching the shore—and it may be a dangerous shore to near—the orders are to keep a good look out a-head; and happy the simplest mariner in the tops, whose penetrating glance into the dusky horizon, is first enabled to raise the welcome shout of "land!"

In closing this volume, I will venture a few observations, as to what has struck my mind most, in considering "the times and seasons," and the mystical numbers contained in the prophecies of holy scripture.

There is one induction, from the mention of dates and numbers in the text of the holy scripture, which corroborated by events recorded in general history, has much fixed my attention and excited my expectations.

In the seventh chapter of the prophecy of Isaiah, we find this chronological prophecy delivered to Ahaz, king of Judah, on a very memorable occasion, when from the alarming tidings he had heard, of the combination of his enemies, it is said, "and his heart was moved, and the heart of his people, as the trees are moved with the wind."

Isaiah, a few years previously to this, had seen the vision of the glory of Christ, in the character of the King, of the Lord of Hosts; it was then that the approaching desolation of the kingdom of Israel was clearly announced to be at hand. "The Lord would remove men far away;" "there would be a great forsaking in the midst of the land." "But yet there should be a tenth, and it should return."—The holy seed was to be like the stock of a tree in the soil, when its leaves were shed, and all its boughs were eaten; of Judah especially, it was ever the prophetic characteristic, "a remnant shall return."

The immediate cause of alarm to king Ahaz, on the occasion before us, was the report of a confederacy between Resin, king of Syria, and Pekin, king of Israel, having for its object the destruction of the house of David; for with kings and people, a present danger which alarms the public, will often have a deeper impression, than the most tremendous calamities declared in the word of God, as soon to involve the doom of a guilty nation.

The prophet, as he was commanded, taking in his hand his son, who, in view of the approaching judgments, bore the auspicious name for Judah, "a remnant shall return," was sent with this message to the king, "In three score and five years shall Ephraim be broken that it be not a people." This, too, was the occasion of the delivery of that more momentous oracle of mercy, "Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel."

But, to pursue our present object, surely we have an epocha pointed out here when the kingdom of Israel ceases, and the kingdom of the Gentiles begins to bear rule.
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This prophecy in the seventh chapter of Isaiah, according to our received chronology of the Bible, bears date 742 before the Christian era; sixty-five years from this date brings us to B.C. 677. At this time it appears from 2 Kings xvii. Providence completed the destruction of Israel: “The Lord removed Israel out of his sight, as he had said by all his servants the prophets, so was Israel carried away out of their own land to Assyria unto this day.” Esarhaddon had three years before seized upon Babylon, which afterwards became the capital of the Assyrian monarchy; in B.C. 678 he had invaded Palestine, and planted a colony of foreigners in Samaria, and in the following year his armies came upon Jerusalem, and took Manasseh, king of Judah, among the thorns, and bound him with fetters, and carried him to Babylon. * He, on his repentance, was restored again to his throne, but the religious corruption, and depravity of Jerusalem, of which “his conduct had been a leading curse, as a national sin was never forgiven;” † and though for Judah alone there was a respite of more than seventy years, from total dispersion; yet it was ever a tributary and dependant kingdom.

Guided by this prophecy, I would fix upon this date, 677, B.C. for the triumph of the first of the “four horns of the Gentiles,” which, we are told in the first chapter of Zechariah, should “have scattered Judah, Israel, and Jerusalem,” before the final restitution of Zion; or, what is the same thing, the beginning of the reign of the four great kingdoms of the Heathen, Babylon, Media and Persia, Greece, and Rome.

On the prostration of Messiah’s throne, symbolically erected in the tabernacle of David, “the throne of the kingdoms” ‡ is now set up, and with a few short intervals, as related to “the remnant that should return,” the strength of the kingdom of the Heathen has ever since prevailed; the enemies of the peculiar nation of Jehovah have had the upper hand; and still we read that “Jerusalem shall be trodden under foot of the Gentiles, till the times of the Gentiles be fulfilled.”

The expression, “the times of the Gentiles,” has caught the attention of many expositors, and according to Bishop Butler’s description of the progress of divine knowledge—“by particular persons attending to, comparing, and pursuing intimations scattered up and down in scriptures,” a conclusion has been come to, that these “times” are a definite period; and, that as at the period of Daniel’s prophesying, “three times and an half” are so particularly mentioned, the whole number of these times is seen. By comparison with other passages of Daniel, and of other prophetic scriptures, it was manifest that three times and an half were equivalent to “forty-two months,” and “twelve hundred and sixty days.”

* 2 Chronicles xxiii.  † 2 Kings xxiv. 3, 4.  ‡ Haggai ii. 22.
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Nor wanted there intimation in scripture that in the symbolic language of prophecy a day might stand for a year, or the greater solar day. Pursuing this idea, the seven times of the Gentiles would amount to twice twelve hundred and sixty, or two thousand five hundred and twenty years, and dated as above from B. C. 677, they would close in the year of our Lord 1844, (counting one for the year of the era.)

To Daniel, as is well known to the reader, the number of the days of other prophetic periods are given: first, in chapter the eighth, a period of “two thousand three hundred evenings and mornings,”—on the same scale so many years. If this period is to be dated, as I think most probably it should be,* from the same epoch as the “seventy-sevens” of the ninth chapter, from the going forth of a decree to restore Jerusalem, which, from the fulfilment of the prophecy, in the death and resurrection of our Lord, has been demonstrated to be that decree which Ezra carried to Jerusalem, B. C. 457. (Ezra vii. 23, &c.) If the two thousand three hundred years are to be dated from the same epoch, (adding one for the year of the era) they also terminate A. D. 1844.

The account which Mr. Cunningham† has lately laid before the public of the discoveries of Mons. de Chesaux, as to “the great astronomical cycles of two thousand three hundred, and twelve hundred and sixty years, and their difference ten hundred and forty years,” I can but view as a matter of great importance, and in how wonderful a manner must the discovery break upon the minds of the students of prophecy! We could not but know that He who “appointed the moon for certain seasons, and taught the sun to know his going down, was the same who “hath determined the times before appointed,” and “the bounds of” the “habitation” of “all nations of men,” which “he had made to dwell on all the face of the earth;” but who could have imagined that “He who ruleth in the kingdom of men,” and “changeth the times and seasons,” on the adjusted movements of the heavenly bodies, in their circling orbits, as on a mighty dial inscribed on the sky, had caused, as it were, a shadow to fall, indicative, when we are permitted to read it, of the progress and developments of his great scheme of providence and grace, as it relates to the children of men upon this earth! He had said, indeed, we remember, when he set the “two great lights in the firmament of the heaven,” that they should “be for signs, and for seasons, and for days, and years,”—“for signs,” “tokens,” or “portents.” Not, indeed, as the vain pretenders to the knowledge of astrology have feigned,—“He frustrateth the tokens of the liars, and maketh diviners mad.”

* See “The Epochs of Daniel’s Prophetic Numbers Fixed,” by the Author of the present work.
† See Mr. Cunningham’s “Jubilean Chronology.”
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"Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them:"—but still they are "for signs and for seasons:" for further purposes we may, perhaps, begin to suspect than merely to measure lunations, and days, and years. "For the avenging of Israel," we read on one occasion, "They fought from heaven, the stars in their courses fought against Sisera." Our Lord has spoken of the approach of the great day: "And there shall be signs in the sun, and in the moon, and in the stars."

In all amazement, and casting in our minds what manner of sayings these may be, let us join in the holy song, "Praise him, sun and moon: Praise him all ye stars of light! Praise him ye heaven of heavens: and ye waters that be above the heavens. Fire, and hail; snow and vapours: stormy wind fulfilling his word!"

In addition to the circumstance, that these periods, dated as above, both terminate in A.D. 1844; it is certainly worthy of remark, that in one way of applying the period mentioned in Revelation ix. 15, "which were prepared for an hour," or correctly translated, "for the hour, and day, and month, and year:" that is to say, considering this as a period which is to be dated from the establishment of Mahomedan Turks at Constantinople, the number of days counted on the common scale, do also terminate in the year A.D. 1844. And as, for some purpose no doubt, the fractional parts of the year are given us in this place, if you date from A.D. 1453, May the 20th,—the day on which Constantinople was taken by the Turks, the period will terminate on the thirteenth day of June, 1844. And, it is again remarkable, that the Mahomedans in various parts of the world, have their expectations fixed on the same year, A.D. 1844, which strangely happens to be the twelve hundred and sixtieth of this era, dated from their own epoch of their religion, and according to their own method of calculation, though it would not complete a true cycle of twelve hundred and sixty years.

"The Musulmauns," it is observed in a late publication "all believe that Mhidhe—a standing proof that we are looking for as he is called—will visit the earth at a future period; they are said to possess prophecies that lead them to expect the twelve hundred and sixtieth year of the Hegirah as the time for his coming."* "Like the true Christians, they are looking forward to that period, when Jesus Christ shall revisit the earth, and when all men shall be of one faith." † Whether we shall or shall not be led by our best inductions from the prophecies of the Scriptures, to conclude that the year A.D. 1844, be the actual period of the coming of our Lord in glory—as the Mahomedans suppose to make us all of

their religion.—For they say that, though Mahomed is the greater prophet, and his religion the only true one; yet that Mahomed is not risen from the dead, but that Jesus is, and that in his person this visitation is to take place. This coincidence in the expectation of so large a body of mankind, with the general prospects of the people who wait for redemption in the Church of Christ, is certainly not to be disregarded. Something very similar was the case, from whatever cause, in respect of the whole civilized world, at or near the epoch of the first advent. *

And how exactly have we, in regard of the Mahomedan expectation, the case of the woman of Samaria! "I know that Messiah cometh, which is called Christ: when he is come he will tell us all things." "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship!"

It is, indeed, a matter of the most awful inquiry,—on the assumption that this hypothesis which directs our attention to A.D. 1844, is true,—what expectation can be formed from the holy Scriptures respecting the events of that epoch. It is said in Daniel, chapter viii. 14, in connection with the expiration of the two thousand three hundred days—"then shall the sanctuary be cleansed." The original is "justified,"—in the sense I should suppose of—vindicated in the claim of asserted rights or granted privilege. This seems to apply to the site of the holy temple of Jerusalem: this cleansing or justifying of the sanctuary may, therefore, predict in unfulfilled prophecy, the circumstances attending the possession of Jerusalem, by that first restoration of Judah, and colonization of Palestine, of which I have spoken in the body of this work: it is not incongruous to suppose, that this may be found to have terminated the rule of the kingdoms of the heathen over the desolated land of promise,—the fulfilling of "the times of the Gentiles," "to tread under foot the holy city of Jerusalem." This colony, we have seen, must abide an attack from the fourth empire with the congregated kings of the earth; but that invasion is not completely successful; it is at the very crisis of the enemy's besieging Jerusalem that, as we have seen, the Redeemer comes to Zion, and the Lord of hosts is manifested in judgment. The date, therefore, of their being "brought back from the sword" which had scattered them, and the possession, by a part of them, of their long-lost country, of which they never actually lose the seizin again, though in the last time of trouble, they are "again minished and brought low through oppression, affliction, and sorrow;"—this date might well be conjectured to mark that epocha, which, with respect to their land and

* See "Bishop Horsley's Dissertation on the Prophecies of the Messiah dispersed among the Heathen."
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But some may be of opinion, that this "cleansing of the sanctuary," should rather be referred to this last vindication of the holy city from the grasp of the last oppressor, and the actual possession of the mountain of the Lord's house, by the entrance of the divine presence, as described in the prophet Ezekiel. This would, indeed, more coincide with the tradition abroad in the Mahomedan world respecting the return of the Messiah to this earth. I think it clear from prophecy, that that first restoration of the Jews to their own land and city, must previously have taken place, and there must have been time for them to have "gotten cattle and goods."* The last invader expects to "take a great spoil"— "to carry away silver and gold, to take away cattle and goods." Can all this be accomplished in the space of nine short years from this present time? We should pronounce it highly improbable in the usual course of things! But, perhaps, we may be compelled to own, that in the situation of any banished people, with which we are acquainted in the whole compass of history, that improbability would have been extremely greater, than in the present situation and circumstances of the Jews in Europe! See a quotation from the Quarterly Review in the Introduction to this present work. Let us not then be too secure. Surely there is "a voice," or "sound of the day of the Lord;" it may at this present moment "be hastening greatly!" "Oh, who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap!"

Taking, therefore, this intimation in the seventh chapter of Isaiah, and fixing from it in B. C. 677, the epoch of the Times of the Gentiles—counting them "seven times" in number, or twice three times and an half, on the scale of years for days, two thousand five hundred and twenty years, expiring in the year 1844, they comprise, we find, two great cycles of twelve hundred and sixty years. If you divide this period into its respective cycles, in the year of the Christian era 584, the division certainly points to something very important in the changes of human affairs, and in the history of the great fourth or Roman empire: if we can discover from the chronologists no particular event of sufficient importance dated on this very year, 584; yet, every one must feel, that in the order of that Providence, which changes the times and seasons, a crisis of great importance in the world's history is being produced about this time.

Hear the historian Gibbon: "Amidst the arms of the Lombards, and

* Ezekiel xxxviii
under the despotism of the Greeks, we again inquire into the fate of Rome, which had reached, about the close of the sixth century, the lowest period of her depression. By the removal of the seat of empire, and the successive losses of the provinces, the sources of public and private opulence were exhausted; the lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither in the ground; the ministers of command, and messengers of victory, no longer met on the Appian or Flaminian way, the hostile approach of the Lombards was often felt, and continually feared. The inhabitants of a potent and peaceful capital, who visit without an anxious thought, the garden of the surrounding country, will faintly picture to their fancy the distress of the Romans. They shut or opened their gates with a trembling hand; beheld, from their walls, the flames of their houses, and heard the laments of their brethren, who were coupled together like dogs, and dragged away into distant slavery, beyond the sea and the mountains. Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion."

This, to a reader of scripture prophecy, must always have appeared extraordinary language; and it is curious to read the infidel historian's account of this revival of the vital principle in "the beast which was, and is not, and yet is." He proceeds,

"A vague tradition was embraced, that two Jewish teachers, a tentmaker and a fisherman, had formerly been executed in the circus of Nero; and, at the end of five hundred years, their genuine or fictitious relics were adored as the palladium of Christian Rome. The pilgrims of the east and west resorted to the holy threshold; but the shrines of the apostles were guarded by miracles and invisible terrors; and it was not without fear that the pious Catholic approached the object of his worship. It was fatal to touch, it was dangerous to behold, the bodies of the saints; and those, who, from the purest motives, presumed to disturb the repose of the sanctuary, were affrighted by visions, or punished with sudden death."*

Rome evidently about this time becomes an object of an idolatrous attachment to the nations of the earth; in prophetic language, "all the world wondered after the beast."

Confining our view to the "fate of the great city that ruleth over the kings of the earth," "seated on her seven hills," may not the date we have been guided to, have given the beginning of her particular cycle

* See Second Advent, Vol. II. p. 400.
of twelve hundred and sixty years, from 584 to 1844? and may not this termination thereof be referred to that judgment symbolized in Rev. xvi. 8, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication?"

This is evidently a distinct judgment from that symbolized in the three following verses, which falls upon "them that worship the beast and his image, and receive his mark on their forehead or in their hand." The immediate instruments of the two judgments are different; of the former, John is told, Rev. xvii. 16, "and the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire;" but of the latter—Babylon the great, in its extended sense, as including the apostate empire—the executor of the judgment is shown to be, He that cometh as the Word or God, on the "white horse," "who treadeth the wine-press of the fierceness of the wrath of Almighty God." Rev. xix.

What distance these two judgments are apart, we cannot say, but may conjecture, from the opening of the last mentioned chapter, that they are in immediate, or in no very remote, sequence. We find among the victims of this eternal judgment, not indeed, the woman that sitteth upon the beast, nor the image of the beast,—as explained above, the idolatrous city and the sacerdotal monarch of the Latin earth; but we still find with the beast, in the character of the false prophet, him that made the image of the beast and gave it vitality; for the false prophet that goes down alive with the beast into the pit of destruction, is identified in xix. 20, with the second two-horned beast that procured worship for the first beast, and made "for him" or "of him an image," which second lamb-like beast, has been interpreted of the ecclesiastical state, now in a state of apostacy from the truth of the gospel, in their transactions with the Barbarian powers, and in their erecting the metropolis of the Latin Church into a spiritual monarchy.

It was in the reign of Justinian, as we have intimated, that the imperial authority of the Roman Caesars was restored to Rome—"the wound by the sword," "as it were unto death," which the beast had received on one of its heads, "was healed." In the struggle, on this occasion, and in the oppression that followed, the city of Rome was brought to that last debasement of desolation, the account of which has been transcribed from the historian. The reign of Justinian, in general history, certainly forms a new era in the destinies of the Roman world; especially on account of his legislative enactments and his new modelling the constitution of the empire, which afterwards supplied a precedent and a pat-
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tern for the regulation both of the civil and ecclesiastical states, in the
divided sovereignties of the Latin empire. The restored and new regulated
government of Justinian afforded, in an especial manner, a model for the
future spiritual monarchy of Papal Rome. In this point of view, among
the crowned horns, the canonical government of the Court of Rome, was
an image of the civil or temporal sovereignty of the restored empire,
under its last crowned heads, before the kingdom was divided. This con-
stitution coming into operation in the latter part of the sixth century,
and continuing its sway among the Roman Catholic nations till towards
the close of the eighteenth century, when it begins with violence to be
exchanged for new principles of legislation and government, has marked
a cycle of twelve hundred and sixty years, which, since its determination
in the French Revolution, has escaped the attention of few commentators
of the scripture prophecies.*

* It is very evident that Great Britain never belonged to the revived Latin kingdom, as a
temporal state; and, therefore, I should conclude, that her monarchy ought not to be reckoned
among the crowned horns which were in the head of the first beast from the sea. The traces
of the second beast, we see but too plainly in her history, and most devoutly did she worship the
image of the first beast. Long ago given up by the Romans, the Barbarians, that seized upon
her, according to the common fate of the Continent, did not divide her as a part and parcel of
the Roman empire. Neither the headship of Justinian, or of Charlemagne, or of his nominal
successors, was ever once acknowledgments in England; the civil law of the former was always
strenuously opposed, and even the canon law was overruled by the common law and customs
of the realm. Lastly, England is not numbered among those nations who speak, in their
several dialects, the Latin tongue. I would willingly catch at the hope that Great Britain may
not be involved in the general doom of Babylon, or of the fourth empire. But we must ap-
proach the fiery trial with very considerable apprehensions, as a nation!—The true believer in
the Lord Jesus should have no apprehensions for himself; even if he is found in the midst of
Babylon, a voice will be heard, "Come out of her, my people."—But I speak as to the national
doom of this great country, when the body of the fourth beast is given to the burning fire.
Some nations, with their territories, as marked upon the present surface of the globe, we discern
in prophecy, do come out of "the great tribulation,"—its "days" being "shortened" in mercy,
—and we read of "ships of Tarshish," who are among the first to obey the mandate of the
King of Zion, to gather what remains of his dispersed people.

In prospect of the scenes so soon to be displayed, of what momentous interest is it to watch
the public policy which nations will adopt! Three contemptible agencies—they are symbolized
by frogs, marked as coming from the old sources, "the dragon," "the beast," and "the false
prophet," we learn, are to go forth to the potentates of the earth to arrange them in opposition
to the rising interest of the Son of man. These three "unclean spirits," "spirits of devils
working miracles"—or shewing great wonders, shall they prevail with Great Britain, to join
with the kings of the earth and of the whole world, in making war against the Lamb? What
these three last delusions are, which derived severally from the dragon, the beast and the false
prophet, are to influence the policy of nations, is now become pretty manifest on the trans-
sactions of public life, which are before us. Will Great Britain as a nation, listen to those
counsellors whose clamorous voice is already heard in her public assemblies, demanding the
exclusion of all consideration of revealed religion in her institutions of government, or in her
public measures: revilers of all the public ordinances of divine worship, mockers of the Chris-
tian's hope,—breathing forth envy, hatred, malice, and all uncharitableness, on the slightest
occasions,—"self willed," "despising government," fond of bringing "railing accusations"—
"they are not afraid to speak evil of dignitaries!"—and are there "many" among the professors
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Of the beast, whose deadly wound was healed, which "rose up out of the sea," as described in Rev. xiii. it is said, "power was given him to continue forty and two months;" if we date this period from the final triumph of Justinian's arms over the Goths, whose sword it was that had wounded the head of the beast "as it were unto death," chronology assigns for this event A. D. 553. The cycle of twelve hundred and sixty completed from this date, brings us to A. D. 1813. This year, and the following, we shall observe with astonishment, points to the fall of Buonaparte, and the failure of the greatest combination of the military powers of the western or Latin empire, perhaps ever witnessed. He had seized the nominal dignity of Emperor, but his real power was the influence which he had won over the crowned horns of the beast, which were in his head. This was, indeed, an important epocha. This we suppose to be the pouring out of the fifth vial. We know not where, now, to point out distinctly the Holy Roman Empire and its nominal head, with its crowned horns, though it is "near at hand."

And from what follows, it is particularly to be noted that this cycle of the civil authorities of the Roman earth, dated from the healing of its sixth head, or the rising of the first beast out of the sea, and terminating in the year 1814, is thirty years before that grand epocha A. D. 1844.

The importance of this period of thirty years arises from this, that in

of religion who already begin "to follow their pernicious ways, by reason of whom the way of truth is evil spoken of?"

Will Great Britain listen to those counsellors, who would have her government conducted on antichristian principles, like that of the "heads and horns" of the Roman beast,—patronizing the corruptions of religion for the sake of temporal convenience, bartering in holy things, and "robbing God,"—"sacrificing unto the Lord a corrupt thing"—nor caring for the spiritual welfare of the poor of Christ's flock, who in their earthly pilgrimage are placed under their fostering care, exalting and magnifying the civil power, in whatever form existing, "above every god;"—refusing to withdraw the foot from the profanation of the sacred day,—making the plunest dictates of the word of God to give place to the political interest of the moment, or some scheme of commercial profit or national aggrandizement?

I cannot but tremble at some things dropped by the Spirit of prophecy, when he pronounces the doom of ancient Tyre, and her splendid monarch, lest there should be something typical of the judgment of the great commercial nation of these latter days: who, too, as well as Rome, has been "a crowning city;" and "whose merchants have been princes, and her traffickers the honorable of the earth!"

Will Great Britain, lastly, suffer herself to be again beguiled by that false prophet, who formerly taught her, by his lying wonders, so devoutly to worship the image he had made for the beast? He has not now a sacerdotal monarchy, supplanting the promised kingdom of Christ, to present to her as the object of her adoration,—these times, it may be, are passed by—but the same idolatrous religion remains unaltered, in all its anti-christian forms, and he can "sit lurking in the thievish corners of the street."—"He can fall down and humble himself," "that he may ravish the poor when he geteth them into his net;"—"that the congregation of the poor may fall in the hands of his captains." And there are many anti-christians who seem to combine in one spirit, though in varied schemes of doctrine, against the dignity or the office of the only Mediator, or making of no effect the most gracious revelation of his everlasting covenant!
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the last oracle, delivered to Daniel, after it had been told him, chapter xii. 7—sanctioned with an oath by "Him that liveth for ever and ever," "that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished;" he is again told, ver. 11, "and from the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

If we may understand "the taking away the daily sacrifice and setting up the abomination of desolation," as applicable to the restoration of the supreme authority of the Christian or rather antichristian emperor Justinian; "the imperial Pope," as Gibbon calls him, and consider it parallel with Rev. xiii. 2, "and the dragon gave him his power, and his seat and great authority," it is singular to observe that the arms of the same desolator, on this hypothesis, who, in the year seventy of the Christian era, placed "the abomination of desolation spoken of by Daniel the prophet," in the holy place of Jerusalem, now, after a period of four hundred and eighty-three years, by his military occupation of Rome, sets up his banners for tokens of a more systematic abomination, blasphemy, and apostacy, in Rome, once faithful with the saints, but now giving heed to seducing spirits and doctrines of demons.

A cause of desolation to that ancient metropolis, was this event, indeed. Five times in the struggle of his armies was Rome taken and retaken; famine, and pestilence, and earthquake, in a most uncommon manner, assisted the work of the sword; the weak protection afforded to

* "The triple scourge of war, pestilence, and famine," Mr. Gibbon observes, "afflicted the subjects of Justinian, and his reign is disgraced by a visible decrease of the human species which has never been repaired in some of the fairest countries of the globe."—He thinks, in regard to the number exterminated, "one hundred millions, not wholly inadmissable."
"Earthquakes," the historian notices, "raged with uncommon violence during the reign of Justinian. Each year is marked by the repetition of earthquakes, of such duration, that Constantinople has been shaken above forty days; of such extent, that the shock has been communicated to the whole surface of the globe, or at least of the Roman empire. An impulsive and vibratory motion was felt: enormous chasms were opened, huge and heavy bodies were discharged into the air, the sea alternately advanced and retreated beyond its ordinary bounds," &c. At Antioch two hundred and fifty thousand are said to have perished. From A.D. 542 till 594, a most dreadful pestilence is recorded: "such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any differences of seasons. In time its first malignity was abated and dispersed; but it was not till the end of a calamitous period of fifty-two years, that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in this extraordinary mortality. I only find, that during three months, five, and at length ten, thousand persons died each day at Constantinople; that many cities of the east were left vacant, and that in several districts of Italy the harvest and the vintage withered on the ground." It is somewhat singular, that the infidel historian chooses this occasion to introduce a philosophical disquisition (chapter xliii.) on comets. There were "signs," it should seem, "in the heavens above," as well as "on the earth beneath," on this change of the times and seasons."
the defenceless and depopulated city, by the distant emperor and his successors, amid the rising kingdoms of the Barbarians, continued and carried to the utmost these desolations to the close of the sixth century. The rising monarchy of the Franks, combining the chief powers of the Barbarians, in due course, gave a seventh crowned head to the Latin empire; but after a short space, the kingdom is divided, the crowns are seen on the horns, and the first beast from the sea stands fully developed before us, as in this, his eighth form, he goes into perdition. The second beast, arising not from the tumultuous sea, but growing up, as it were, out of the earth, is his cotemporary all along, and with him, as we noted, perishes at the battle of the great day of Almighty God, as the false prophet with the beast and the kings of the earth.

The terms, however, used by the celestial interpreter to Daniel, "causing the daily sacrifice to cease, and placing the abomination of desolation," has somewhat drawn our attention to the first transaction of the restored imperial power at Rome with the ancient church of that city, which was such a violation of the pastoral order in that eminent station in the Christian world, that we may well question whether this does not mark an epoch in the history of its abominations. Cardinal Baronius has pronounced it to be "Portentum facinus omni exercitatione dignum."

In the year 537, the year after the armies of Justinian had taken possession of Rome for the first time, November 17th, Bishop Sylvester by his order, or that of the wretched empress Theodora, was spoiled of his pontifical character, and immediately led into exile in the habit of a common monk, where it is said, he died by hunger. By command of the same authority, the Clergy of Rome proceeded to the choice of a new Bishop, and after solemn invocation of the Holy Ghost, elected the deacon Vigilius, who had purchased this promotion "by a bribe of two hundred pounds of gold." *

If this should be the violation and abomination spoken of in the prophecy, from which the mystic days are to be dated, we of course anticipate the last mentioned dates sixteen years. From A. D. 537, the cycle of twelve hundred and sixty years, which brings us to A. D. 1797, is very remarkably terminated; this year was the last of the reign of Pope Pius VI. A. D. 1793, February 15th, the Roman people proclaimed their independence, "the tree of liberty," as they called it, "was planted in the capitol."

The thirty years extended out from this epoch, brings us to the latter

* Gibbon, chap. xli. The name Vigilius, written in Greek letters, and for the Vei, substituting Gamma, [see Matthew's Grammar, Vol. I. § 20.] will produce the mystic number, six hundred and sixty-six.
part of the year 1827. On October 20th, of that year, was fought the battle of Navarino,—an untoward event, as the British government called it, "that fatal event," as the Sultan pronounces it in a public document, some years afterwards, is likely to mark with the consequences that so soon have followed it: the pouring forth of the sixth vial on the waters of the Euphrates. On this hypothesis, the last forty-five years must be dated from 1827 or 1828, directing us to A.D. 1872 or 1873, for the blessed era intimated to Daniel.

If the cleansing of the sanctuary in the year 1844, marks the possession of the site of the holy temple and city, by the first restored remnant of Judah, we have of course a period of twenty-eight years, for their peaceful settlement in their "unwalled villages," and for the attack, and for the final destruction of the fourth empire. And it is again remarkable, that, if with Bishop Newton and others, we date the rise of Mahometism ten years earlier than its followers do themselves, from A.D. 612, these twenty-eight years complete their true cycle twelve hundred and sixty years in A.D. 1872.

The arrival, therefore, of the years A.D. 1844, 1872, and 1889, must be expected with feelings of the deepest interest, by all who are "looking for this great day of the Lord." Nor can I, in the midst of such awful expectations for ourselves and for our children, better conclude than with the serious admonition of St. Peter: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God,—wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

* 2 Peter iii. 10, &c.

THE END.
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